THE Cure of Old Age, AND Preservation of Youth.

By ROGER BACON, A Franciscan Frier.

Translated out of Latin; with Annotations, and an Account of his Life and Writings.

By *Richard Browne*, M. L. Coll. Med. Lond.

ALSO

A Physical Account OF THE Tree of Life,

BY

EDW. MADEIRA ARRAIS.

Translated likewise out of Latin by the same Hand.

LONDON,

Printed for *Tho. Flesher* at the *Angel* and *Crown*, and *Edward Evets* at the *Green Dragon*, in St *Pauls* Church-yard. 1683.

THE CURE OF OLD AGE, AND *Preſervation* of *Youth.*

SHEWING

How to cure and keep off the Accidents of Old Age; and how to preſerve the Youth, Strength and Beauty of Body, and the Senſes and all the Faculties of both Body and Mind.

By that great Mathematician and Phyſician *ROGER BACON*, A Franciſcan Frier.

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Gift of
Mrs. S. R. M. Munroe
of Cambridge.

TO THE READER.

Reader,

I Here impart to you the Improvement (or rather the Recovery) of a moſt uſeful piece of Knowledge, an Addition to your Days and the Comfort thereof: Wherein, beſide the Exact Courſe of living preſcribed by Phyſicians for above two Thouſand Years, you will find both Medicines and a Method whereby to cure all Ails coming through any little deviation from that exact Courſe, which is ſo difficult, if not impoſſible, to be obſerved. But indeed the moſt uſe ſo ſmall Endeavours towards the Obſervation of any wholeſome Rules, that we may with reaſon conclude the

World is in proſecution of a Courſe rather how to dye than live. Men will cloſe their own Eyes, when, would they but open them to a right Information, they might live more, and more happy days. And you perhaps will maintain, that *The whole have no need of a Phyſician, but they that are ſick*: But I may rejoin to the Saying, That your Health, I doubt, is in a Phariſaical condition; and when you have read this Book, I doubt not, but you will abate your Opinion. For, beſide that Aptitude and Inclination to ſome Diſeaſe, which (though latent to you, yet manifeſt to a Phyſician) may be in you, from the very moment of your Nativity, you make every day a conſiderable ſtep toward Old Age, which is it ſelf a Diſeaſe. And now, Sir, how do You? You find no Pain, and think all is well. A Phyſician ſeems as uſeleſs

as

as a Captain in time of Peace. Indeed when a Diſeaſe invades you, the Phyſicians are commiſſioned to give Battel to it; but when the Brunt is over, they muſt quit your Service, whilſt You, like ſupine Men and ſecure, conſider not, that Fortification, a main point in the Art of War, is moſt properly exerciſed in Peace, and that it is too late to build the Walls, when the Gate ſhould be ſhut againſt the Enemy. Whereas, I am perſwaded, were men as careful in preſerving their Health, as they are ſollicitous for the recovery of it, they might often multiply the Summ of their Years, and live the Product without a Diſeaſe. And I count it a Piece of Skill in a Phyſician far ſurpaſſing the moſt admirable Cures, to preſerve a Man from all Diſeaſes. Which *Hippocrates* and *Galen*, both Men of a weak Conſtitution by Na-

ture, preſerved themſelves from by their Art till above an hundred Years of Age. And had not both theſe great Phyſicians been more ingaged on the Offenſive than on the Defenſive part; for ſo many Cures which took up their Endeavours, they might have added as many Years to their own Lives, had they been bent that way. But alas! Health with Virtue, and Diſeaſes with Vices, run parallel. For as Lawgivers have better provided for the Puniſhment of the bad, than for the Encouragement of the good; ſo Phyſicians take abundant Care of the Sick, but ſeldome viſit thoſe in Health, whom ſo to preſerve would be the moſt glorious Act of the Profeſſion. And this is the Task of the firſt of theſe Treatiſes.

The ſecond conſiders Man in his Immortal Capacity, and gives a moſt rational

rational Deſcription of the Tree of Life. I muſt acknowledge, the vaſt and general Proſpect and Care all of Humane Race have to Futurity, beyond confinement, argue to me an innate Option in them of Immortality, which God, when he had commanded Nature to implant, would never in his Goodneſs have denied, had not Man fruſtrated himſelf by his own Folly. Now though I could be willing enough to find out a way to immortalize Fleſh and Blood; yet I will neither be ſo vain, as with *Eraſiſtratus* to promiſe ſuch Immortality to my ſelf or others; nor ſhall I be ſo bold as to encounter for it with the Flaming Sword: The term of my Hopes is, by a lawful courſe of Nature to obtain a Reprieve of the deſerved Sentence paſſed by our offended God, at leaſt by Temperance and Medicines to avoid many

Troubles,

Troubles, till it ſhall pleaſe him to ſign the Execution. This Treatiſe may ſerve as a Theory to the preceding Practice, and to illuſtrate on what Principles the former proceeds. For as a Corollary it aſſigns very probable Reaſons for the great Age of the Antediluvians. And ſince the Tree of Life is not it ſelf attainable, a *Quid pro Quo* to prolong our Lives, which we cannot perpetuate, may be of good Uſe.

The Author of the firſt Treatiſe was our own Countryman, of whoſe Life I next give you ſome Account.

The ſecond was writ by a Foreigner, of whom alſo in its place I give you what I know. But their Books beſpeak beſt the Authors Worth; I therefore recommend the Peruſal of them to your Conſideration.

As

As for the Commentator, he hopes, his publiſhing ſo uſeful (but intricate) an Author, may atone for what is ſaid beſides.

Richard Browne.

THE

THE LIFE OF Roger Bacon.

ROger Bacon *was born near* Ilchester *of a Gentleman's Family. He ſtudied in his younger Years Grammar and Logick at* Oxford, *and gave good Hopes what he would prove, by the incredible Progreſs he made therein in a ſhort Time. He, thus improved, applied himſelf to Philoſophy and the Search of Nature's Secrets, and made good Progreſs under his Tutors, whereof* Edmund *Archbiſhop of* Canterbury *was one. Having got a good ſtock here, he and ſeveral other Learned Men in his Company travelled to* Paris, *which was then* a la mode *at* Oxford. *Some ſay, that at his Return, through the Perſwaſion of* Robert Groſthead *he became a Franciſcan Frier in a Convent at* Oxford; *others ſay, that he was a Frier before he went to* France.

He laid aſide all Ambition and Covetouſneſs, and applied himſelf to the diligent Search of

of Nature, and the Knowledge of Tongues and Arts. He was intimate with a great many Learned Men, and ſome Rich: For when he had caſt with himſelf, what Inſtruments he wanted for making of Experiments, he found, without a better Purſe he could do nothing. But his Credit and ſome Mens Generoſity was ſo good, that he in twenty Years time expended in Books of Curioſities and in making natural Experiments above two Thouſand Pounds, a vaſt Summ of Money in thoſe days. He was of that Noble and Publick Spirit, that he not only freely imparted all his Secrets, but was overjoyed, when he light on a Man that was but of any Capacity to underſtand him. He either followed or rather invented ſuch a Method in his Studies, as by it he diſcovered unknown things in Nature, and did ſuch Wonders, that not only the Vulgar, but even ſome Learned Men thought him a Conjurer. Some report he made a Brazen Head that ſpake, and think he did it by the help of the Devil. But Albertus Magnus *did the ſame, and* Boëthius *the like, without any other Magick than Natural. For* Caſſiodorus *writes thus to* Boëthius: Tuæ artis Ingenio metalla mugiunt, *Diomedes* in ære gravius buccinatur, æneus Anguis inſibilat, Aves ſimulatæ ſunt: Et quæ vocem propriam

priam neſciunt habere, dulcedinem Cantilenæ probantur emittere. *i. e.* By the Ingenuity of your Art, Metals roar, *Diomede* in Braſs ſounds a hollow Charge, the Brazen Serpent hiſſeth, Birds are counterfeited: And things that have no Voice of their own, are made to ſing melodiouſly. *And well might ſo learned a Man as* Bacon *be then taken for a Magician; when in the Dawning of our more learned Day* Reuchlin *for his ſkill in the Hebrew, and* Budæus *in the Greek Tongue, were looked upon by the unlearned ſilly Monks to be Conjurers.*

But ſuch was the ſtupid Ingratitude of Bacon's *Age, that it almoſt repented this Learned Man of his Knowledge: For his own Order would ſcarce admit his Books into their Libraries. And great was this poor Mans Unhappineſs: For being accuſed of Magick and Hereſy, and appealing to Pope* Nicolas *the fourth, the Pope liked not his Learning, and by his Authority kept him cloſe Priſoner a great many Years. Some ſay at laſt through the Mediation of ſome great Men he obtained his Liberty. Others ſay he died in Priſon, either through Grief, or his hard Uſage. However it was, he died in the Seventy eighth Year of his Age,* Ann. Dom. 1292. *and was buried in the Franciſcan's Church in* Oxford.

Thus

Thus did the groſs Ignorance and Malice of thoſe Times prevent this knowing Man in making the greateſt of his Experiments, i. e. *in extending the Period of his Days as far beyond the common Age of Man, as in Knowledge he ſurpaſſed the common Standard; an eternal Monument whereof this preſent Treatiſe will be.*

He wrote a great many Books on divers Subjects in Divinity, Phyſick, Opticks and Philoſophy, wherein he diſcovered many Secrets. He publiſhed a Latin, Greek and Hebrew Grammar, and wrote much in Chymiſtry, Coſmography, Muſick, Aſtronomy, Aſtrology, Metaphyſicks, Logick, and Moral Philoſophy. He propoſed the Emendation of the Julian Calendar to Pope Clement *the fourth*; Middleburgenſis *uſed* Bacon's *Arguments to Pope* Leo *the tenth: And* Copernicus *by the help of* Middleburgenſis *rectified it for the Council of* Trent, *the ninth Year of* Gregory *the thirteenth,* Ann. Dom. 1581.

He was the greateſt Critick of his Age, and complained lamentably of the Ignorance of his Cotemporaries: For he ſaith, that there were ſome ſawcy Youngſters, who were then created ſine Arte ulla Artium Magiſtri, *and* ſine Doctrina Doctores; *amongſt whom* Ego currit *was Grammatical Latin current,*

and

and Contradictoria poſſunt eſſe ſimul vera *true Logick. And he ſpared neither the Ignorance nor the ill Lives of the Clergy, no wonder then he was ſo ill treated by them. He highly condemned the Divinity Lectures of his Time, as ſpoiled by the bad words and worſe Senſe of the Civil Lawyers, and complains that not a Man in* England *beſides* Groſthead, *and two or three more of his acquaintance underſtood the Hebrew or Greek Tongues; and that he could not meet with one good Tranſlation of the Scriptures.*

But ſince he had diſcovered them *to be no Witches, they would prove* him *to be one. And it ſeems on ſome malicious Pretence they took from him his Books and Writings long before Pope* Nicolas *caſt him in Priſon; whereupon he complained in theſe words to the preceding Pope* Clement *the fourth, who was his friend.* Prælati enim & Fratres, me jejuniis macerantes tutò cuſtodiebant, nec aliquem ad me venire voluerunt, veriti ne ſcripta mea aliis, quàm Summo Pontifici & ſibi ipſis pervenirent. For the Prelates and Friers have kept me ſtarving in cloſe Priſon, nor would they ſuffer any one to come at me, fearing leſt my Writings ſhould come to any other than the Pope and themſelves.

Now the true Reaſon of his great Misfortune was this. He had been intimate with that Learned Prelate and true Engliſh man Robert Groſthead, *Biſhop of* Lincoln. *This Biſhop obſerving the Popes Tyranny in* England *(for he lived in King* John's *time who acknowledged this Crown feudatory to the Pope) forbore not to admoniſh that Romiſh Tyrant by Letters openly, and to declare to his Friends, that the Pope was Antichriſt. The Pope excommunicates the Biſhop, he appeals from the Pope's to Chriſt's Tribunal, and dyes about two Years after. Now* Bacon *knowing all this as well as the Biſhop, was, very like, much of* Groſtheads *Opinion: This then was the Hereſy, this the caſting of that Figure which made him guilty of Witchcraft.*

Many of Bacon's *Works, and of* Groſthead's *alſo, curiouſly written and well bound, were by ſome ignorant Men, that would be accounted Scholars when they could not underſtand them, condemned for Books of the Black Art; and ſo faſtened with long Nails to the Boards, they either became Food for Worms and Moths, or rotted with Mould and Duſt.* Leland *ſaith, he wrote many Books, but that it is more eaſie to make a Collection of* Sibylla's *Leaves, than to get but the Titles of all his Books.*

He complained much of the Neglect of Chymiſtry

miſtry and Philoſophy in his days. In his Book De utilitate Scientiarum *he writes thus.* " *But by this means Philoſophy not* " *only became ſuſpected, as if it hindred the* " *Faith of Chriſt; but was condemned by the* " *Juſtice of thoſe Laws, that were for the* " *Defence of the Commonwealth from the con-* " *trary Opinion. It ſeemed, by foretelling* " *things to come, by diſcovering Secrets for* " *the time being, and by wonderful Works* " *above the power of Nature and Art as they* " *work commonly, to contend with the Preach-* " *ers of the Faith, whoſe Property it was,* " *not by Nature and Art, but by the Power* " *of God to give out their Philoſophy of fu-* " *ture things, to produce Secrets and raiſe* " *Miracles: For, that the Power of Philoſo-* " *phy can do wonderful things, ſuch as the* " *common ſort not only of Laicks, but of the* " *Clergy, will reckon for Miracles, the things* " *following will declare,* &c.

But that we may give to God the things that are Gods, as well as to his Handmaid hers; the Words of Steuchus *are conſiderable.* " *How the Viſions of the Prophets are made,* " *He knows, who is Lord of the Prophets.* " *I think ſome Angel uſed to appear to them* " *and inform them of things to come, not that* " *they foreſaw things future by any Conception,*

" out when the Angel ſpoke, they beheld the
" Secrets of Futurity. Alſo the Foreknow-
" ledge of future things was another way, when
" the Repreſentation of the things were ſeen
" preſent, as the burning or Deſtruction of ſome
" City. For the thing exhibited it ſelf to
" their Minds after ſome Divine way, as
" Moſes's Rod was turned to a Serpent, and
" the ultimate Cauſe of theſe things is God,
" who can do theſe and greater things. There
" are five ſorts of Prophecy. 1. By Viſion,
" when we ſee a thing by Viſions. 2. In a
" Dream, which may alſo be by Viſion. 3. In
" a Riddle, as when Ezechiel and John eat
" the Book. 4. By Figures, i. e. When we
" ſee Armies, Dances, Shows, or any other
" very remarkable thing. All theſe Ways are
" made by the Reſolution of the Body, whe-
" ther Sleeping or Waking, when the Senſe of
" all terrene things is taken away; ſo that we
" neither ſee with our Eyes, nor hear, nor
" touch, and the whole mind is rapt to thoſe
" Viſions. Therefore the laſt is the beſt kind,
" which is not made by Reſolution, but is a
" Speaking with God, the ſtate of the Body
" being not at all changed; which I think hap-
" pens but to few. And this is that kind of
" Prophecy, wherein God beſpeaks the Holy
" Angels and Archangels. For all Correſpon-

" dence

" *dence with God, all Familiarity, all Speak-*
" *ing with him is called Prophecy. Therefore*
" *the Holy Angels do draw all knowledge of*
" *future things from that Eternal Wiſdom,*
" *becauſe of their continual Preſence, Divine*
" *Familiarity, and moſt Sacred Friendſhip*
" *with God. Of which thing he made* Moſes
" *partaker, of a thing truly admirable, and*
" *deſirable far above all Riches, in which (I*
" *think) Divine and unheard of Pleaſures*
" *muſt conſiſt. Now if we deſire to mount*
" *thither, to make our ſelves like the Angels,*
" *no Stain in our Souls, no Deceit, no Cheats,*
" *no Wickedneſs muſt appear. In which things*
" *the purer any Man is, the nearer will he be*
" *admitted to thoſe eternal Pleaſures.*

And yet we find this Man, who ſpake thus with God mouth to mouth, apparently, and not in dark ſpeeches, *he that* beheld the Similitude of the Lord, *was* learned in all the Wiſdom of the Egyptians, *which was Aſtrology, Phyſick, and Natural Magick. So that in the Law of* Moſes *we may obſerve much of Aſtronomy and Phyſick. And it is no Diminution but rather an Advancement of God's Glory to be verſed in the Works of his Hands, ſince the greateſt Prophet, a familiar* Friend of God, *was ſo great a Naturaliſt. So great that he* was an hundred and twen-

ty years old when he died: his eye was not dim, nor his natural Force abated. *And let no Man object, It was Miraculous. His Death indeed was such:* For the Lord ſaid unto *Moſes*, Behold, thy days approach, that thou muſt dye; *even when theſe vivacious Symptomes argued the contrary. But the Length of his Life and Vigor of his Old Age, was (I judge) an effect of his Skill in Nature, and no more miraculous; than the many Centuries, which the Antediluvians lived.*

Now all the Books Bacon *writ, I believe are not in Being; and what do Survive the injury of Time, are difficult to be procured. For they lye hid in Manuſcript, and either through the Envy or Ignorance of the Owners are ſuppreſſed. Whoever therefore would merit from the Learned Republick, let him reſcue the Off-ſpring of ſo great a Citizen as* Roger Bacon *from hoſtile Oblivion, where he finds one yielding to it, and he can not want a literary Mark of Honour. Nor let any Profeſſion hold himſelf excuſed: For this Learned Man being Maſter of the whole* Encyclopædia, *he was able by one Faculty to correct another, and ſo to write excellently in all. That therefore you may the better be enabled to know his Works, I ſhall give you the Titles of many of his Books, as* Johannes Balæus, de Scriptoribus

Scriptoribus Angliæ, *hath tranſmitted them to us. This choiceſt and moſt uſeful of all his Pieces* de retardandis Senectutis malis, Quem nec poterit ferrum, nec edax abolere vetuſtas, *I have made Engliſh, that* Ore legat populus, pérque omnia ſecula vivat. *This Book* Bale *mentions amongſt theſe following.*

De Viſu & Speculis, *lib.* 1.
(ſic incip.)
De Speculorum miraculis volente Deo.
De utilitate Aſtronomiæ, *lib.* 1.
Poſt locorum Deſcriptionem debent.
Introductionem in Aſtrologiam, *lib.* 1.
Fuſius quidem dictum de Aſtron.
Deſcriptiones locorum Mundi, *lib.* 1.
Ad hæc autem quod certius & pla.
De Philoſophorum Lapide, *lib.* 1.
De multiplicatione Specierum, *lib.* 1.
Primum capitulum circa influentiam.
Perſpectivam quandam ſingularum, *lib.* 1.
Hic aliqua dicenda ſunt de perſpe.
Perſpectivam diſtinctam, *lib.* 3.
Propoſitis radicibus Sapientiæ tam.
Artem experimentalem, *lib.* 1.
Poſitis fundamentis primis &.
De Prolongatione Vitæ, *lib.* 1.
Communia naturalis Philoſophiæ, *lib.* 4.

Poſtquam tradidi Grammaticam ſecund.
Computum Naturalium, *lib.* 1.
Omnia tempus habent ſuum, juxta.
De morali Philoſophia, *lib.* 1.
Manifeſtavi in præcedentibus loc.
Logicam quandam, *lib.* 1.
Introductio eſt brevis & aperta.
Antidotarium vitæ humanæ, *lib.* 1.
In poſteriora *Ariſtotelis*, *lib.* 2.
Dictum eſt de Syllogiſmo in univer.
De operibus naturæ occultis, *lib.* 1.
Superius quidem dictum eſt, quid.
De Cœlo & Mundo, *lib.* 2.
Prima igitur veritas circa cor.
Leges Multiplicationum, *lib.* 1.
Expletis quatuor partibus terti.
Coſmographiam, *lib.* 1.
De forma reſultante in Speculo, *lib.* 1.
Quæritur de forma reſultante in.
De perſpectiva continua, *lib.* 1.
Cupiens te & alios ſapientiores.
De fluxu, & refluxu Maris, *lib.* 1.
Deſcriptis his figuris circa modum.
De fluxu Maris Britannici, *lib.* 1.
Viſis effectibus illis, qui ex.
De Regionibus Mundi, *lib.* 1.
Summam Grammaticalem, *lib.* 1.
Oratio Grammatica aut ſit medium.
De conſtructione Partium, *lib.* 1.
Ad completam cognitionem conſtruc.

De valore Muſices, *lib.* 1.
Secundum Boetium *& cæteros Authores.*
De gradibus Medicinalibus, *lib.* 1.
Omnis forma inhærens recipit intenſ.
De ponderibus, *lib.* 1.
De univerſali regimine Senum, *lib.* 1.
Summa regiminis univerſalis eſt hæc.
De erroribus Medicorum, *lib.* 1.
Vulgus Medicorum non cognoſcit.
De vigore Artis & Naturæ, *lib.* 1.
Veſtræ petitioni reſpondeo, quemadmodum.
De Regibus Mundi, *lib.* 1.
Compendium Studii Theologici, *lib.* 5.
Quoniam autem in omnibus cauſis.
Ad *Clementem* IIII. Rom. Pontificem, *lib.* 1.
Sanctiſſimo patri Domino Clementi.
Laudes Mathematicæ Artis, *lib.* 1.
Poſt hanc Scientiam experimentalem.
Speculum Alchimiæ, *lib.* 1.
Multifariam multiſque modis loquens.
De radiis Solaribus, *lib.* 1.
De utilitate linguarum, *lib.* 1.
Multæ præclaræ radices ex manif.
Pro conſervatione Senſuum, *lib.* 1.
Cogito & cogitavi ab initiis primorum.
De locis Stellarum, *lib.* 1.
Quoniam infinitum eſt diſcernere.
De Secretis, *lib.* 1.
Interrogatione tuæ reſpondere conſti.

De

Baconi *Libri.*

De aſpectibus Lunæ, *lib.* 1.
Rogerinam majorem, *lib.* 1.
Sicut ab antiquis & cæt.
Rogerinam minorem, *lib.* 1.
Humana Natura, & cæt.
De Geometria, *lib.* 1.
Grammaticam Hebraicam, *lib.* 1.
Grammaticam Græcam, *lib.* 1.
De cauſis ignorantiæ humanæ, *lib.* 1.
De Materia prima, *lib.* 1.
De ſeptem experimentis, *lib.* 1.
De Paſſionibus animæ, *lib.* 1.
De Speculis uſtoriis, *lib.* 1.
De Intellectu & Intelligibili, *lib.* 2.
De Somno & Vigilia, *lib.* 2.
De Metaphyſica, *lib.* 1.
De utilitate Scientiarum, *lib.* 11.
Contra Necromanticos, *lib.* 1.
In opera Virgilii, *lib. plu.*
De Speciebus, *lib.* 1.
De copiæ vel inopiæ Cauſis, *lib.* 1.
Documenta Alchimiæ, *lib.* 1.
De coloribus per artem fiendis, *lib.* 1.
De Sculpturis lapidum, *lib.* 1.
De univerſalibus, *lib.* 1
De Centris gravium, *lib.* 1.
Parabolas de Quadratura, *lib.* 1.
In *Avicennam* de Anima, *lib.* 1.
Venti novem diſtrictiones, *lib.* 1.

De rebus metallicis, *lib.* 1.
De impedimentis Sapientiæ, *lib.* 1.
Commentarios Sententiarum, *lib.* 4.
De arte memorativa, *lib.* 1.
Prognoſtica ex Syderum curſu, *lib.* 1.
De planis, *lib.* 1.
De ſitu *Paleſtinæ*, *lib.* 1.
De locis Sacris, *lib.* 1.
De Miraculis rerum, *lib.* 1.
Ad Epiſtolam *Bonaventuræ*, *lib.* 1.

Et alia adhuc plura.

The Greek and Latin Phyſicians, which Bacon *makes uſe of, are ſo well known, nothing need be ſaid of them; But becauſe the Arabian Phyſicians, whom he often quotes, are more ſtrangers to us, I ſhall give you a very brief account of them, to let you ſee our Author was not converſant with mean ones.*

Iſaac Beimiram, *the Son of* Solomon *the Phyſician. He flouriſhed about the Year of Chriſt* 1070. *After* Johannes Serapio's *time. He writ much in Phyſick, as of Fevers, of Urine, of Diet, of the Stomach, beſide ſeveral Tracts in Philoſophy.*

Hali Abbas, *Scholar of* Abimeher Moyſes *the Son of* Sejar. *He writ a Treatiſe* de Regali Diſpoſitione *in Twenty Books, tranſlated*

slated by Stephen *his Scholar in* Antioch *out of Arabick into Latin.* An. Dom. 1127.

Avicenna, *sometime called* Abohali, *was of* Sevil *in* Spain, *a very Learned Man, and a great Physician. He writ much in Physick and Chymistry.*

Averroes *was a Physician of* Corduba, *sirnamed* the Commentator, *an excellent Philosopher, but a Mahumetan. He flourished* Anno Dom. 1149.

Rasy, Rasis, *or* Razes, *an Arabian Physician, sometimes called* Almansor. *He is sometime called* Albubetri Arazi filius Zachariæ Rhazæ experimentatoris.

Johannes Damascenus *the Son of* Mesues *writ much* de re Medica. *He flourished* Anno Dom. 1158.

THE

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THE

THE CURE OF Old Age, &c.

CHAP. I.

Of the Causes of Old Age.

AS the [a] World waxeth old, [b] Men grow old with it: not by reason of the Age of the World, but because of the great Increase of living Creatures, which *infect* the very Air, that every way encompasseth us, and

Through our [c] *Negligence* in ordering our Lives, and

That great [d] *Ignorance* of the Properties which are in things conducing to Health, which might help a disordered way of Living, and might supply the defect of due Government.

From these *three* things, namely, *Infection Negligence* and *Ignorance*, the Natural Heat, after the time of Manhood is past, begins to diminish, and its Diminution and Intemperature doth more and more hasten on. Whence, the Heat by little and little decreasing, the Accidents of Old Age come on, which Accidents in the very Flower of Age may be taken away; and after that time may be retarded; as also may that swift Course, which hurries a Man from Manhood to Age, from Age to Old Age, from Old Age to the broken strength of decrepit Age, be restrained.

For the Circle of a Man's Age grows more in one day after Age to Old Age, than in three days after Youth to Age; and is sooner turned from Old Age to decrepit Age, than from Age to Old Age.

Which Weakness and Intemperature of Heat, is caused *two* ways: by the *Decay* of *Natural* Moisture, and

By the *Increase* of *Extraneous* Moisture.

For the Heat exists in the Native Moisture, and is extinguished by external and strange moistness, which flows from weakness of Digestion, as *Avicenna* in his first Book, in his Chapter *Of Complexions*, affirms.

Now

Now the Cauſes of the diſſolution of the Internal Moiſture, and of the External's abounding, whence the Innate Heat grows cool, are many, as I ſhall here ſhow.

Firſt of all, the *Diſſolution* of the *Natural* happens from *two* Cauſes:

One whereof is the *circumambient Air*, which dries up the Matter: And the *Innate Heat*, which is inward, very much helps towards the ſame: For it is the Cauſe of extinguiſhing it ſelf, by reaſon it conſumes the matter, wherein it ſubſiſts; as the Flame of a Lamp is extinguiſhed, when the Oyl, exhauſted by the Heat, is ſpent.

The *ſecond* Cauſe is the *toil* proceeding from the *Motions* of *Body* and *Mind*, which otherwiſe are neceſſary in Life. To theſe accrue Weakneſs and Defect of Nature, which eaſily ſinks under ſo great Evils, (as *Avicenna* witneſſeth in his firſt Book *Of Complexions of Ages*) not reſiſting thoſe imperfections that invade it. Now

The *Motions* of the *Mind* are called *Animal*, when the Soul eſpecially is exerciſed:

The *Motions* of the *Body* are, when our Bodies are toſſed and ſtirred of neceſſary Cauſes ill proportioned.

External Moiſture *increaſeth* two ways; either from

The uſe of Meat and other things that breed an unnatural and ſtrange Moiſture, eſpecially Phlegmatick, whereof I ſhall diſcourſe hereafter; or from

Bad Concoction, whence a feculent and putrid Humour, differing from the nature of the Body, is propagated.

For Digeſtion is the Root of the Generation of unnatural and natural Moiſture, which when it is good breeds good Moiſture, when bad a bad one, as *Avicenna* ſaith in his fourth Canon of his Chapter *Of things which hinder grey Hairs.* For from wholeſome Food, ill digeſted, an evil Humour doth flow; and of poyſonous Meats, and ſuch as naturally breed a bad Humour, if well digeſted, ſometime comes a good one.

But it is to be obſerved, that not only Phlegm is called an extraneous Humour, but whatever other Humour is putrid. Yet Phlegm is worſe than the other external Humours; in that it helps to extinguiſh the Innate Heat two ways, either

By choaking it; or

By Cold reſiſting its Power and Quality; ſo *Raſy* in his Chapter *Of the benefits of Purging.*

Which Phlegm proceeds from faults in Meats, negligence of Diet, and intemperature

rature of Body; ſo that this ſort of external Moiſture increaſing, and the Native Moiſture being either changed in Qualities, or decayed in Quantity, Man grows old, either

In the accuſtomed courſe of Nature by little and little and ſucceſſively; when after the time of Manhood, that is, after forty or at moſt fifty Years the Natural Heat begins to diminiſh: Or

Through evil Thoughts and anxious Care of Mind, wherewith ſometimes Men are hurt. For Sickneſs and ſuch like evil Accidents diſſolve and dry up the Natural Moiſture, which is the Fewel of Heat: and that being hurt, the force and edge of the Heat is made dull. The Heat being cooled, the Digeſtive Vertue is weakned; and this not performing its Office, the crude and inconcocted Meat putrefies on the Stomach. Whereupon the external and remote parts of the Body being deprived of their Nouriſhment, do languiſh, wither and dye, becauſe they are not nouriſhed. So *Iſaac* in his Book *Of Fevers* in the Chapter *Of the Conſumption* doth teach.

But it may be queried, What this Moiſture is, and in what place it is ſeated, whereby the Natural Heat is nouriſhed, and

which is its Fewel? Some ſay, that it is in the Hollow of the [c] Heart, and in the Veins and Arteries thereof, as *Iſaac* in his Book *Of Fevers*, in the Chapter *Of the Hectick*. But there are Moiſtures of divers kinds in the Members which are prepared for Nouriſhing, and to moiſten the Joints. Of which Humours may be that is one which is in the Veins, and that another which like Dew is repoſed on the Members, as *Avicenna* ſaith in his fourth Book in the Chapter *Of the Hectick*. Whence perhaps the Wiſe do underſtand, that all theſe Moiſtures are Fewel to the Native Heat; But eſpecially that which is in the Heart and its Veins and Arteries, which is reſtored, when from Meats and Drinks good Juices are ſupplyled; and is made more excellent by outward Medicines, ſuch as Anointings and Bathings.

NOTES on CHAP. I.

[c] *This Year* 1682. *with the Aſtrologers is celebrated the Climacterick grand Conjunction of the higheſt Planets. And Divines after St.* Peter's *Chronology do reckon that the Sabbatical Millenary is not far off; nor without great reaſon. For if Moral Symptoms, ſuch as*

as Nation's riſing againſt Nation, Diviſions in Families and between Friends, do portend the laſt days, we muſt conclude the World in its teſty old Age, and that that day, the Angels in Heaven, no nor the Son of Man himſelf, knew not of, is coming on.

[b] *The Lives of the Patriarchs before the Flood were almoſt a thouſand Years. Near the Flood men lived but about Ten* pro Cent. *to what they did before. And* David *in his time allowed, a ſtrong Man might make a ſhift to creep to fourſcore. Yet I concur with the Author, that in thoſe Scripture-Inſtances, as alſo in our own Caſe not ſo much the decay of Univerſal Nature, as the good Pleaſure of her God is ſeen in permitting Men, for the Reaſons aſſigned by the Author, to be cut ſhort in their lives.*

[c] *This Negligence is moſt perceived in our Diet: for it is impoſſible good Blood or Humours ſhould be bred, when we heap Diſh upon Diſh, Sauce upon Sauce, Fruit upon Frnit, Raw upon Roaſt, Roaſt upon Raw, Bak'd upon Boil'd, Boil'd upon Bak'd, Sowre upon Sweet, and Soft upon Hard.* Horace l. 2. Satyr. 2. *in the Roman Luxury laſheth this fault in all others.*

——— nam variæ res
Ut noceant homini, credas, memor illius eſcæ,

Quæ ſimplex olim tibi ſederit, at ſimul aſſis
Miſcueris elixa, ſimul conchylia turdis, (tum
Dulcia ſe in bilem vertent, ſtomachóq; tumul-
Lenta feret pituita. Vides ut pallidus omnis
Cœnâ deſurgit dubiâ? quin corpus onuſtûm
Heſternis vitiis animum quoq; prægravat unà,
Atque affigit humo divinæ particulam auræ.

——— *For you know,*
Much harm to us from various Meats doth flow.
Think on that only Diſh, which was your Fare,
How lith and healthy after it you were:
But when men fell to mingling Roaſt and Boil'd,
And Fiſh and Fowl together, Health was ſpoil'd.
The Sweet Meats turn'd to Choler & tough Phlegm
Bred a diſturbance in the Maws of them:
Obſerve, how pale and ſick a Man doth riſe
From Board, confounded with varieties?
Nay, when the Body's overcharg'd, the Mind
Is alſo in the Diſcompoſure join'd,
And on the ground inhumanely does roul
That part of Heavenly Breath, the precious Soul.

¶ *We that believe the Holy Scriptures know, that God firſt planted all Plants, and made all Living Creatures: For before Man was made, all Plants, Shrubs and Trees ſprung out of the Earth, endowed with their genuine Vertues and Faculties, every way compleat by the ſole power of God's Word. Which things when God had brought to the firſt Man* Adam, *to ſee what he would call them;* Adam *out of that unſpeakable Wiſdom and*

Know-

Knowledge in the Nature of things, which God had given him, gave them Names, and whatſoever Adam *called every thing, that was the Name thereof. Now God that made the Properties of things, invented them, and communicated of his own knowledge to his Image, Man. And notwithſtanding that by Man's tranſgreſſing God's Command, he loſt his Original Righteouſneſs, and impaired his Wiſdom; yet it is evident he retained the knowledge of the Vertues of things. For otherwiſe how could he in the ſweat of his face eat his Bread, if he knew not what to make it of? And whereas God allotted him the Herb of the Field for his Food, he muſt of neceſſity know the Vertues of Herbs, elſe he might for his repaſt eat his mortal bane. So with the Knowledge of his Evil he had this Good left him.*

But with his Poſterity it fared worſe. Their Infant-Knowledge only aped their Fathers, and had no connate Idea's of the Vertues of things: But took all upon the Word of Tradition or ſome Empirical Experiment. And ſince we cannot derive the Pedigree of our Knowledge ſo high as Solomon *(whoſe Inſpired Herbal, could it be found, might be a good* Succedaneum *to* Adam's Onomaſticon*) we find our ſelves very far from reading*

ing it on Seth's *Pillars: Only with aſtoniſhed Ignorance we may ſee its Epitaph in Confuſion on the Plains of* Shinar. *For we are more wiſe in Tongues than Things, and are a ſort of Philologick Philoſophers, whoſe Knowledge is Various Readings. And ſo no wonder if our skill fail us.*

[c] Roger Bacon *in his Perſpectives,* Diſt. 1. Cap. 5. *ſpeaks thus. But that all doubting may be removed, it ought to be conſidered that the Senſitive Soul hath a double Inſtrument, or Subject: One is Radical and Fontal, and this is the Heart, according to* Ariſtotle *and* Avicenna *in his Book* Of the Soul. *Another is that which is firſt changed by the* Species *of Senſibles, and wherein the Operations of the Senſes are more manifeſted and diſtinguiſhed; and this is the Brain. For when the Head is hurt, there happens a manifeſt Hurt of the Senſitive Powers; and the Hurt of the Head is more manifeſt to us than that of the Heart, and therefore according to the more manifeſt Conſideration we ſhall place the Senſitive Powers in the Head: And this is the Opinion of Phyſicians, not conſidering that the Fontal Original of the Powers is from the Heart. But* Avicenna *in his firſt Book* Of the Art of Phyſick *ſaith, that although to Senſe the Opinion of Phyſicians be*

more

more manifeſt: Yet the Opinion of the Philoſopher is truer; for all the Nerves, and Veins, and Powers of the Soul ariſe firſt and principally from the Heart, as Ariſtotle *in his Twelfth Book* Of Animals *demonſtrates, and* Avicenna *in his Third* Of Animals *doth ſhew.*

CHAP. II.

Of Remedies againſt the Cauſes of Old Age.

HItherto we have diſcourſed of the *Cauſes* of Old Age: Now we muſt ſpeak of the *Remedies* which hinder them, and after what manner they may be hindred.

Wiſe Phyſicians have laid down *two* ways of oppoſing theſe Cauſes:

One is the *Ordering of a man's way of living*:

The other is the *Knowledge* of thoſe *Properties*, that are in certain things, which the Ancients have kept ſecret.

Avicenna teacheth the Ordering of Life, who laying down, as it were, the Art of Guarding Old Age, ordereth that all Putrefaction be carefully kept off, and that the

the Native Moiſture be diligently preſerved from Diſſolution and Change, namely, that as great a ſhare of Moiſture may be added by Nutrition, as is ſpent by the flame of Heat and other Ways. Now this care ought to be uſed in the time of Manhood, that is, about the fortieth Year of a man's Age, when the beauty of a man is at the height.

Theſe Ways of repelling the Cauſes of Old Age do ſomething differ one from another.

For one is the Beginning, the other the End: One begins, the other makes up the Defect thereof; but each brings great aſſiſtance to the turning away of theſe Evils. By one Way alone the Doctrine of the Antients will not be completed: By the Knowledge of each both our Endeavours and theirs may be perfected.

The Doctrine of ſoberly ordering ones Life teacheth how to oppoſe, drive away and reſtrain the Cauſes of Old Age.

And this it doth by proportioning the [a] Six Cauſes, diſtinct in kind, which are reckoned neceſſary to fence, preſerve and keep the Body; which things, when they are obſerved and taken in Quantity and Quality, as they ought, and as the Rules

of

of Phyſicians perſwade, do become the true Cauſes of Health and Strength: But when they are made uſe of by any man without Regard had to Quality and Quantity, they cauſe Sickneſs, as may be gathered from *Galen*'s Regiment with *Haly*'s Expoſition, where he treats *Of the Regiment of Health.*

But exactly to find out the true Proportion of theſe Cauſes, and the true Degree of that Proportion, is very hardly, or not at all to be done, but that there will be ſome Defect or Exceſs therein. Thus the Sages have preſcribed more to be done, than can be well put in practice. For the Underſtanding is more ſubtle in Operation, ſo that the true proportioning of theſe Cauſes ſeems impoſſible, unleſs in Bodies of a better Nature, ſuch as now are rarely found.

But Medicines obſcurely laid down by the Antients, and as it were concealed, whereof *Dioſcorides* ſpeaks, do make up theſe Defects and Proportions. For who can avoid the Air infected with putrid Vapours carried about with the force of the Winds? Who will meaſure out Meat and Drink? Who can weigh in a ſure Scale or Degree Sleep and Watching, Motion and

and Reſt, and things that vaniſh in a moment, and the Accidents of the Mind, ſo that they ſhall neither exceed nor fall ſhort? Therefore it was neceſſary that the Antients ſhould make uſe of Medicines, which might in ſome meaſure preſerve the Body from Alteration, and defend the Health of Man oft-times hurt and afflicted with theſe things and Cauſes, leſt the Body utterly eaten up of Diſeaſes ſhould fall to ruine.

Now for the benefit of your [b] Excellency I have gathered ſome things out of the Books of the Antients, whoſe Vertue and Uſe may avert thoſe Inconveniences, this Defect and Weakneſs; may defend the Temper of the Innate Moiſture; may hinder the Increaſe and Flux of Extraneous Moiſture; and may bring to paſs (which uſually otherwiſe happeneth) that the Heat of Man be not ſo ſoon debilitated.

But the Uſe of theſe things and Medicines is of no uſe, nor any thing avails them that neglect the Doctrine of the Regiment of Life. For how can it be, that he who either is ignorant or negligent of Diet, ſhould ever be cured by any pains of the Phyſician, or by any Virtue in Phyſick? Wherefore the Phyſicians and Wiſe men of

old

old time were of opinion, That Diet without Phyſick ſometimes did good, but that Phyſick without due order of Diet never made a man one jot the better.

Thence it is reckoned more neceſſary that thoſe rather ſhould be treated of which cannot be known unleſs of the Wiſe, and thoſe too of a quick Underſtanding, and ſuch as ſtudy hard, and take a great deal of pains; than thoſe things which are eaſily known, even as a man reads them.

As for my own part, being hindred partly by the Charge, partly by Impatience, and partly by the Rumours of the Vulgar, I was not willing to make Experiment of all things, which may eaſily be tryed by others; but have reſolved to expreſs thoſe things in obſcure and difficult terms, which I judge requiſite to the Conſervation of Health, leſt they ſhould fall into the hands of the unfaithful.

One of which things lies hid in the [c] Bowels of the Earth:

Another in the [d] Sea:

The Third [e] creeps upon the Earth:

The Fourth lives in the [f] Air:

The Fifth is [g] likened to the Medicine which comes out of the Mine of the Noble Animal.

The

The Sixth comes out of the [h] long-liv'd Animal.

The Seventh is that whoſe Mine is the [i] Plant of *India*.

I have reſolved to mention theſe things obſcurely, imitating the Precept of the Prince of Philoſophers to *Alexander*, who ſaid that *He* is a Tranſgreſſor of the Divine Law, who diſcovers the hidden Secrets of Nature and the Properties of things: Becauſe ſome men deſire as much as in them lies to overthrow the Divine Law by thoſe Properties that God has placed in Animals, Plants and Stones.

But ſome of theſe things ſtand in need of *Preparation*: Others of a careful *Choice*.

Of *Preparation*, leſt with the healthful part Poyſon be ſwallowed down:

Of *Choice*, leſt among the beſt thoſe things that are worſe be given, and thoſe that are more hurtful be taken.

For in whatſoever thing the moſt High GOD hath put an admirable Vertue and Property, therein he hath alſo placed an Hurt, to be as it were the Guard of the thing it ſelf. For as he would not have his Secrets known of all, leſt Men ſhould contemn them; ſo he would not have all Men be *Adepti*, leſt they ſhould abuſe their Power.

Power. As is manifeſt in the Serpent, Hellebore and Gold. From which no man can fetch any noble or ſublime Operation, unleſs he be wiſe, skilful, and have of a long time experienced them.

Beſides, whereſoever GOD hath placed ſuch an unſpeakable Vertue, he hath added a certain Similitude, that every Man, who is of a clear and vivacious Wit and Underſtanding, may conceive its Operation.

For moſt things act what they are ſaid to act, either by their Form, or their Matter, or their Eſſence, or their Heat, by their Durability and long Keeping, or by Corruption.

For that preſerves another thing which is long preſerved it ſelf, and that corrupts another thing which is quickly corrupted it ſelf, and it acts that thing, according to whoſe Similitude it is denominated, or like as it is formed: And this is a Secret which our [l] Firſt Parents wholly kept ſecret, and to theſe our very times ſtill remains ſecret.

But we muſt [m] obſerve, that in ſome of the aforeſaid things and Medicines the Virtue may be ſeparated from its Body; as in all Medicines made of Plants and Animals.

From some it cannot be separated, as from all those things that are of a thick Substance, as Metals; and what things soever are of the kind of Stones, as Coral, Jacinths, and the like. And these are to be subtilly powdered in the last degree; and this properly agrees with our Intent, that it may come to its proper end of Elongation, as *Avicenna* saith in his second Canon *Of the judgment of Medicines that are outwardly applyed.*

But this Powdering cannot be made in Metals, except by Burning. Which *Avicenna* affirms in his Chapter *Of the Leprosie*, concerning the Preparation of Gold and Silver; and in his fifth Canon, where *Confectio Hyacinthi* is shewn.

But certain other Men have given Rules how to dissolve Medicines of thick Substance, as *Aristole* saith, according to *Isaac* in his Degrees, in his Canon *Of Perl*, speaking thus: "I have seen certain Men dissolve "Perl, with the Juice and Liquor whereof "Morphews being washed, were fully cured "and made whole.

But in Medicines which are mixt of the Plants and Animals, a Separation of the Virtue from the Body it self may be made. And their Virtue and Matter will operate

stronger

ſtronger and better alone, than joyned with their Body.

Becauſe the Natural Heat is tired, whilſt it ſeparates and ſevers the Virtue of the thing from the Body which is hard and earthy: And it being tired, the Virtue will with greater Difficulty be carried to the Inſtruments of the Senſes, ſo as it may be able to refreſh them, and deſtroy the ſuperfluous Moiſture, and penetrate to the Members of the fourth Concoction, that it may ſtrengthen the digeſtive Power of the Fleſh and Skin.

From the Weakneſs whereof certain Accidents of Old Age do proceed; as is manifeſt in the Morphew: becauſe that the Natural Heat of our Body is not always ſo ſufficiently powerful in all Medicines, as to ſeparate the Virtue from its Terreſtrial Body.

But when the Vertue alone is given without the Body, the Natural Heat is not tired, nor is the Virtue of the Medicine by frequent Digeſtion deſtroyed in its journey, as it were, while it is carried to the Similar Parts and the Inſtruments of the Senſes: and ſo the Virtue of the thing will compleat its Operation, while it does not tire the Natural Heat.

And *Galen* agrees with this, as *Iſaac* teſtifies in his Canon *Of the Leproſie*, ſaying, "I never ſaw a man ſo infected cured, but "one that drank of Wine, wherein a Viper "had fallen.

And *Johannes Damaſcenus* in his Aphoriſms: "Therefore it was neceſſary for the "purging of the Humours driven down, "that the Medicine according to the skill "and pleaſure of the Phyſician ſhould be "turned into the Likeneſs of Meat.

Another hath ſaid, "That that Phyſick "which ſhould paſs to the third Digeſtion, "ſhould be greedily received, according "to ſome, with a thing of eaſie Aſſimila-"tion, ſuch as Milk and the Broth of a "Pullet.

NOTES on CHAP. II.

[a] *Theſe ſix Cauſes are called by Phyſicians* Sex Non-naturalia. *They are,* 1. *The Air,* 2. *Meat and Drink.* 3. *Motion and Reſt.* 4. *Sleep and Watching.* 5. *Excretion and Retention.* 6. *The Paſſions of the Mind.*

[b] *The Learned are of opinion, that this Book was written by our ingenious Author to Pope* Nicolas *the Fourth, to atone his enra-*

ged

ged and angry Mind. For this Pope kept him in Priſon ſome Years.

[c] *Gold.*

[d] *Coral.*

[e] *The Viper.*

[f] *Roſemary.*

[g] *See the twelfth Chapter.*

[h] *The Bone of a Stags Heart.*

[i] Lignum Aloes.

[k] *Here our incomparably learned Author, whether he gives greater encouragement to true Phyſicians and Chymiſts, or Diſcouragement to Mountebanks and ignorant knaviſh Chymicaſters, is hard to conclude. For who greater Violaters of the Divine Law, and more Enemies to Mankind, than cheating Cutthroats, that by their pretended Secrets and their Univerſal Remedies bring an Epidemick Calamity on the deluded Multitude? Or whoſe Wit and Parts more uſeful than his, that can with the Great* Mithridates *make the ſtrongeſt Antidote out of the rankeſt Poyſon; or with our Author get that Wiſdom, in whoſe left hand are Riches, and in her right hand length of Days?*

[l] *Our Firſt Father* Adam *in the ſtate of Innocence had the abſolute knowledge of things natural, and gave to every thing its proper Name expreſſing its inward Nature: But*

this natural Magick of knowing the Vertue by the Signature, is by our Author lamented as from the beginning to his Time behind the Curtain. Yet it hath been cultivated by some since, so that by comparing the Uses of most Simples with their Physiognomick Lineaments, you would conclude God and Nature had designed these for Tokens of their Specifick Virtues, and admirable Uses. And the Earth is such a Store-house, that were but the Vertues of all its Stores known, nothing would be impossible to the Intelligent.

[m] *Here is a* Pharmaceutice Rationalis *so well grounded both as to the Preparatory and Administrative part, that it may deserve the Consideration of all Sons of Art, and defie the Apprehension of all Block-headed Quacks.*

CHAP. III.

Of the Accidents of Old Age and the Causes of them, and the Signs of Hurt in the Senses, Imagination, Reason and Memory.

THE Accidents of Age and Old Age are, *Grey Hairs, Paleness, Wrinkles of the Skin, Weakness of Faculties and of natural*

natural Strength, Diminution of Blood and Spirits, Bleareyedneſs, abundance of rotten Phlegm, filthy Spitting, Shortneſs of Breath, Anger, Want of Sleep, an unquiet Mind, Hurt of the Inſtruments, that is, of thoſe, wherein the Animal Vertue does operate. Now of all theſe let us ſee from what cauſes each Accident derives its Original.

And in the firſt place diſcourſing of *Grey Hairs* we ſhall take notice of this, namely, that ſome of theſe Accidents happen even to Young Men before the time of Manhood, and then they are not called the Accidents of Age, but Infirmities.

The Accidents of Age begin in ſome at the time of Manhood:

In others at the time of Age, according to the Power of the Native Moiſture, and the Government of every Wiſe Man:

And in ſome they uſe not to come till very Old Age.

The Principal Cauſe of all theſe is Weakneſs of the Innate Heat, which is cauſed two ways, as was ſaid before.

Greyneſs ariſeth from putrid Phlegm coming out of the Regions of the Brain and Stomach, as *Iſaac* ſaith; and not from Phlegm alone, but it proceeds from any other putrid Humour whatever, as *Avicen-*

na ſaith in his Chapter *Of the Complexions of Ages.*

Now this putrid Humour is generated many ways:

Sometimes by eating of certain things that breed a putrefying Humour, which is the Cauſe of Old Age, as hereafter will appear.

Sometimes from the Weakneſs of Natural Heat, which rules in the Body, and from Abundance of Cold, as *Ariſtotle* ſaith. For the Implanted Heat being dulled digeſts not Food, as it uſed; Whereupon a Watry Humor a little warmed with ſtrange Heat abounds, and cauſes this Greyneſs, as *Haly* ſaith in *Galen*'s Regiment, where he treats of the Regiment of Old Age.

Sometimes from too great Acceſs of external Heat. For in his eleventh Chapter of his *Hiſtory of Animals* the Philoſopher there ſaith, that Hairs that are covered are ſooner grey than thoſe that are ſeldome covered. For the Covering keeps off the Wind, and the Wind hinders Putrefaction.

Sometimes *Greyneſs*, and Putrefaction of the Humours ariſes from the Infirmity of the Skin: As in the Morphew, when through the Weakneſs of that Member, the Nouriſhment is not concocted.

For

For there is in every Member a Digeſtive Power and Heat, which the Soul uſeth as an Inſtrument in performing its Operations.

Hence it is that an evil Conſtitution happens in ſome of the external Parts, when the inward Parts are not hurt, and do perform aright the Offices of Nature.

But it is to be obſerved, that the Hairs of the Temples wax grey ſooner, and thoſe of the hind parts later: Becauſe in the fore part there is much Moiſture, therefore it ſooner putrefies. And when this happens in the Hairs, after it is once come, it will hardly be removed; but it is a thing leſs difficult to put a ſtop to it before it come.

But it often falls out, that many men labouring under ſome Infirmity, have their Hairs wax grey; in whom, after they have recovered their Health, the Hairs return to their former Diſpoſition.

Here the cauſe is, the Weakneſs of Natural Heat in concocting the Nouriſhment in the external parts; and when Strength and Health return, the Hair grows black.

But *Avicenna* ſaith in his fourth Canon *Of the Diſpoſition of thoſe that are recovering their Health*, that therefore the Hairs wax white, becauſe they are deprived of their Nouriſhment, by reaſon the Innate Moiſture

Moiſture goes out and is diſpers'd, which whilſt it abides within cauſeth the blackneſs of the Hair; as is manifeſt in Corn, which is dryed, and grows white by ripening: afterwards when it is wet with Dew, its Greenneſs returns.

Beſides, there is in every Member a natural Power reſiding, which according to its Complexion turns the Nutriment into the Likeneſs of that Member, and differs from that Power, which turns the Nutriment into the Likeneſs of another Member, and from this Diverſity a Weakneſs in the Skin proceeds, as *Avicenna* ſaith in his firſt Canon *Of Natural Powers*. But when the Vertue of the Member is weak, it infects and corrupts the nature and wholeſome Juice of the Aliment that flows thither. Which being corrupted, all things that penetrate into that Member, are depraved: Like as a good Conſtitution doth alter even bad and unwholeſome Food, ſo that it becomes good, apt and convenient for nouriſhing Nature.

Galen reports, according to *Avicenna* in his firſt Canon *Of the Morphew*, that there is a certain [a] Tree, which at its firſt growth is deadly and poyſonous: yet it may be changed ſo as without any danger it may become

come wholeſome Food. And this is done by the planting of it. As there is a Tree in *Perſia* poyſonous, and whoſe Fruit is hurtful; but being removed into *Egypt*, and planted there, its Fruit is ſafely eaten; and being brought back again into *Perſia*, it obtains its former poyſonous Quality.

For this Cauſe Medicines were invented that might be applyed to the outward Parts, as Bathings and Anointings. For ſuch Medicaments are more uſeful to remove Diſeaſes which ariſe from the Hurt of the fourth Digeſtion, than inward ones: Becauſe the Vertue of Medicines taken inwardly is rendred ſo dull and weak of the firſt and ſecond Digeſtion, that when it arrives at the fourth degree of Digeſtion, it is ſo broken, that it cannot at all profit, as *Avicenna* ſaith in his Canon *Of Wearineſs and Old Age.* And ſo Anointings do ſtrengthen the Vertue of the fourth Digeſtion.

Which I think to be moſt true, by reaſon outward Medicaments are nearer the Places affected; eſpecially if the Humour be purged, or do not offend in the inner Parts.

But if the Humour aforeſaid offend, *firſt* of all the Body muſt be abſolutely purged of it.

Then

Then the Skin must be made cleaner by a long Effusion and Provocation of plentiful Sweat. And

Thirdly, The Virtue in that Member, which is ill affected, must be refreshed: Because if the Medicine avail not something toward the strengthning the Vertue of the Part, the Humour will abound again and prevail the more: And that especially, when Melancholy Humours bring the Hurt.

But some have said, that fully to drive away these Humours, the Vertue of Laxatives, without their Body, is sufficient. For the Power of Laxatives operates more when freed from the Lump of Body than joyned with it; and this is that which *Avicenna* saith in his first Canon in the Chapter *Of the Disposition of Purging Medicines.*

Then we must apply such Medicines outwardly, whose property it is, to temper the Essence of the Member and its Constitution; and to hinder that the scattered Reliques of the superfluous Humour be not received of that Member, as *Terra Sigillata*, Bole Armenick, and such things use to do, either through some Operation that is in them, or for the Similitude and Equality of Complexion, for that it cools what is too Hot, and heats what is too Cold.

Which

Which *Galen* thinks very likely in the Oyl of Roſes, as *Avicenna* ſaith in his firſt Canon *Of the Operation of particular Medicines.*

This Accident, I ſay, of *Greyneſs* renders a Man more deformed, and is more apparent than any other in the Body.

I have ſtudiouſly ſearched its Cauſe and Original. And wiſe Phyſicians have laid down the Cauſe and Remedy of theſe Accidents in their Treatiſe of Preſerving Beauty: For at the Approach of theſe [b] Deformity is cauſed, and through their Delay in the time of Manhood is a Man's Comelineſs. For this Age by *Avicenna* is called the Age of Beauty.

NOTES on CHAP. III.

[a] *Of this Tree* Dioſcorides *ſpeaks in his firſt Book, Chap.* 147. *in theſe words.* The Peach Tree is a Tree in *Egypt*, bearing Fruit fit for Food, good for the Stomach: Wherein Spiders called *Cranocolapta* are found, eſpecially in *Thebais.* The dry Leaves reduced to Powder, and applyed, ſtop Eruptions of Blood. Some have declared that this Tree is deſtructive in *Perſia*, and

and being translated into *Egypt*, it changes its Nature, and is made use of for Food.

[b] Theophrastus *in his Character of Flattery hath these Words*, What a Reverend Grey Beard you have got? And yet You, if any Man, considering your Years, have your Hair black. *And to be long in growing grey was ever accounted an Argument of a lusty and vivid Old Age. Therefore effeminate Men were as careful to hide their Grey Hairs, as* Women *their Wrinkles*; as Plautus *and* Martial *do testifie.*

CHAP. IV.

Of the Wrinkles of the Skin, Paleness, rotten Phlegm, Bleareyedness, Shortness of Breath, and other things, which especially have relation to the Body.

WE have already spoken of the Causes of one Accident, namely, *Greyness*, now we must treat of the *Wrinkles of the Skin*, *Paleness* and other things, which especially have relation to the Body.

These Evils betide Men sometimes before the stated Time, sometimes at their due season.

Wrinkles

Wrinkles of the Skin are contracted either from the Fleſh extenuated, whence there remains a looſning of the Skin; Or

From the Want of Fleſh, and hence comes the ſhriveling of it. And *Ariſtotle* ſaith in the end of his fifth Book *Of Animals*, that this comes through the Putrefaction of the Humour. For he ſaith, that Wrinkling which befalls Bodies is unlike to Slickneſs: becauſe if the Vapour be concrete, thence is cauſed Slickneſs, and it putrefies not, nor do Wrinkles ariſe.

This Accident often happens to them that are as it were burnt up in the Fire, and do handle things belonging to the Forge, as is evident in the Smiths Trade: For the Uſe of theſe things dries exceedingly, and makes the Face pale, and full of Wrinkles. Therefore thoſe Dames that are over-careful of their Beauty, uſe to turn away their Face from the Fire. But thoſe things which remove the Wrinkling of the Skin you ſhall find hereafter in that Chapter, wherein the things are declared, which uſe to render the Skin delicate for Youthful Beauty, Cleanneſs, and Redneſs.

Paleneſs alſo according to ſome is a Companion of Old Age, which falls out in Young Men from ſuperfluous and redounding Phlegm;

Phlegm; in old Men from want and diminution of Blood and Spirits, or from Infection of the Blood.

Diminution of the Blood and Spirits is from the Diminution of the Natural Moisture; becauſe the Root, and as it were the Fountain of it, is in the Blood, principally in that of the Heart, and ſecondarily in that which paſſeth through the Veins and Members: The Blood being diminiſhed, the Spirits are diminiſhed alſo, which abide in the Blood as in their Subject. And Blood is reſtored by thoſe things, which refreſh the innate Moiſture; and the Blood being augmented, the Spirits are made more lively.

Plenty of *rotten Phlegm*, *filthy Spitting*, and *Bleareyedneſs* are Accidents of Age, which happen from an unnatural Moiſture; and eſpecially Phlegmatick: And that Moiſture flowes ſometimes from the Superfluity of the fourth Digeſtion, and is cured by things purging, conſuming and drying up Phlegm, as we ſhall hereafter teach.

Thoſe things eſpecially help *Bleareyedneſs*, which ſwim in the Sea, and which live in the Air.

Thoſe things are a Cure for *filthy Spitting*, which purge and open the Breaſt, as *Diairews* and *Diapraſſium*. Purging of Phlegm from

from the Head and Stomach conduces very much towards the cleanſing of ropy Phlegm; although in Young and growing perſons theſe things happen ſometimes from the ſuperfluity of the Blood.

Inſomneity, if I may ſo ſpeak, *Shortneſs of Breath*, *Anger*, *Diſquiet of Mind*, are Accidents of Age: among which

Weakneſs of Breathing happens through the Straitneſs and Coarctation of the Paſſages of the Lungs, which is cauſed either by too much Dryneſs, or exceſſive Moiſture.

But we muſt remedy this Evil or Accident by the help of thoſe Medicines, that the Wiſe have ordered to be taken, in their Treatiſe of Diſeaſes which befal the Inſtruments of Breathing. For *Avicenna* in the ſame Treatiſe affirms, that Saffron hath a Property to open and refreſh the Inſtruments of Breathing.

Want of Sleep, *Diſquiet of Mind* and *Anger* befal Old Men and the Decrepit; and ſometimes Young Men, from Melancholick Fumes aſcending to the Brain, as alſo hindring the Organs of the Senſes. And therefore in their Books of Regiment it is ordered by Phyſicians, that Old Men avoid Phlegmatick, and likewiſe Sowre Meats. Horehound very well prepared helpeth this

Diſpoſition, and to eat Sallet of Lettuce ſtrowed with Spice, as *Galen* ſaith, according to *Avicenna* in his Chapter *Of Sleep.*

But againſt *Anger*, *Want of Sleep* and *Talkativeneſs*, let the Operation and Action of the Soul, Joy and Mirth, and other delectable things be made uſe of.

CHAP. V.

Of Weakneſs of Strength, and Faculties of the Soul.

Weakneſs of Strength and *Faculties* is an Accident of Old Age.

Infirmity of Strength proceeds from a ſtrange and unnatural Moiſture ſoftening the Nerves; or

From over much Dryneſs, whereby the Nerves are contracted, and therefore weakned; or

From the Concuſſion of the Nerves, as it often falls out in Souldiers exerciſing the ſharp and dangerous Feats of War. For I have ſeen many men vigorouſly ſtriving in the Combate, who being thereby weakned, loſt the Garland of the Conteſt.

When the Weakneſs hath its Original from

from Dryneſs, that Medicine is uſeful, whoſe Root is of the Indian Plant.

When from Moiſture, Meat made of the Vegetable Medicine may be profitable for the hurt ſtrength.

But the *Weakneſs of the Faculties* ſometime ariſes from the Moiſture ſuperfluous,

Sometime from it deficient.

Theſe Faculties although they may ſeem to be many; as the Appetitive, Digeſtive and Senſitive, becauſe they have got many Names; yet the Faculty is truly one, as *Johannes Damaſcenus* affirms. And becauſe this one Faculty is wont to perform different Offices in different Members, it is called by divers Names.

But by what Wayes theſe Faculties may be recreated, and being weak may be ſtrengthned, I will ſhew hereafter in the Chapter *Of Repairing the Faculties.*

The Hurt of the Senſes is an Accident of Senſe, which often falls out even in young men.

This ſometime happens in the *Occult*,

Sometime in the *Manifeſt* Organs of the Senſes.

When theſe Hurts are made in the *Manifeſt* Organs, they may be cured in the ſame manner, as the Wiſe have preſcribed in the

proper Chapters of thoſe Hurts.

When this Hurt happens in the *Occult* Inſtruments, it is made in three Parts of the Brain, wherein the Animal Power doth operate, namely in the fore, middle and hind part, which parts by *Avicenna* are called the Ventricles of the Brain.

In the hind part Oblivion and Remembrance is made by the Soul. Of which things Royal *Haly* ſpeaks in his firſt Diſcourſe of his Theory, ſaying, "That Old Age is as "it were the Houſe of Forgetfulneſs.

But *Seneca* affirms the contrary, namely, that when a man grows old, if he have formerly well exerciſed the Inſtrument of Memory, he will not be of a leſs Memory, than when he was a Young Man. Whence it happens that by long Exerciſe of one Inſtrument, the Force and Property of another is abated; as is daily experienced in Men of good Inventions, and Men of good Memories.

But the Hurt which happens in the firſt and ſecond Ventricles of the Brain, wherein Imagination and the Diſtinction of things is made, is a Harm which falls not out on the Score of the Rational Soul, but on the Score of the Inſtruments wherein the Soul operates.

Now the Hurt of *Imagination* is ſaid to be made two ways; In

In the *Inſtrument of the Brain*, wherein falſe things are feigned,

And in the *Viſory Nerve*, which brings Light from the Eye. And therefore the Son of the Prince hath laid down two Chapters *Of the Hurt of Imagination.*

One among *the Diſeaſes of the Head.*

Another in his Treatiſe *Of the Eyes.*

For this Hurt ariſes in theſe parts of the Brain, and not in the Organs,

Sometimes from an *Internal*,

Sometimes from an *External* Cauſe.

From an *Internal* Cauſe two Ways,

Either by *Nature*, when a Man is ſo hurt from his Mothers Womb, as ſoon as he is born into the World, and then the Hurt is incurable;

Or by *Accident*, and ſo it is made two Ways,

By things coming from *within*, and that ſometime

From *evil Humours*, which do cauſe Infirmities of Body and Diſeaſes; and then the Hurt is ſaid to come from the Humours, which are in the Brain it ſelf: Sometime

From *ſome other Member ill affected* by a blow or ſome other Cauſe.

But whatever Humour it be, ſo it be a bad one, it hurts and ſtops up the aforeſaid parts

of the Brain. Which ſame Humour is bred of ill Food, that is, Melancholick and Phlegmatick, as alſo of Indigeſtion and ſowre things, and ſuch as are dryed in the Smoak, and the like.

The Operation of the Soul is hindred alſo from an *outward* Cauſe, and that many Ways,

Sometimes from *ſtinking Vapours*, which infect the Body, and ſtop up the Organs of the Senſes.

Among which Vapours thoſe are worſe, which come out of things diſeaſed and labouring of Superfluity, and out of dead Carkaſes themſelves, by reaſon of the Likeneſs they have with Humane Bodies. As of old it happened after a bloody War in *Æthiopia*, wherein were many dead Bodies, out of which a Peſtilential Vapour came even to the Land of the [a] Greeks; Whereupon ſo great a Mortality raged among the Grecians, that in thoſe who did eſcape, there remained a Forgetfulneſs both of their own and their Childrens Names. Which *Galen* affirms according to *Avicenna* in his third Canon in the Chapter *Of Signs gathered from the Operations of Animals.*

An hurt of the operation of the Soul ſometimes happens alſo

From *a thick and troubled Air*: And this

is

is the Cauſe that the Eaſtern People are more acute and ſubtil than other Men, becauſe of the Want of Vapours. For they have a moſt ſubtil and pure Air. As is alſo manifeſt in our own People: For at a time when it is clear, they have their Acuteneſs of Mind more prompt, and their Wit more quick in ſearching out of Matters, than when it is cloudy. For a troubled Air dejects the Soul, makes it ſad, and blends the Humours.

But there is a difference betwixt a Groſs and a Troubled Air.

A Groſs Air is that which is ſomething thick in Subſtance:

A Troubled Air is that which is mixt with the Parts of another thick Subſtance.

Which thing is apparent from the ſmall Stars, which do appear and ſhine a little; but withal they twinkle and tremble. The Reaſon is, becauſe there are many Exhalations and plentiful Vapours, and but few Winds ſtirring. So ſaith *Avicenna* in his firſt Book *Of the Operation of Aerial Qualities.*

This Impediment likewiſe happens through *Neglect of cleanſing the Body* inwardly and outwardly. For outward Naſtineſs will obſtruct and ſtop up the Pores,

and will hinder Nature from casting out new Excrements.

Sometimes also this Hurt ariseth from *Diseases*: Because it is impossible that a Sickly Man should have his Sense sound: For in our first Discourse of its Disposition it is said, That Sense is not perfect, nor the Understanding rational, except in time of Health; nor will there be any Soundness of the Rational Soul, but by the Soundness of the Vital and Animal Power, as *Aristotle* saith in his Book *Of the Secrets of Secrets*.

So that there is no Way to know and understand any thing aright, but by the Force of a clear Intellect: There is no Force and Power of a sharp Intellect, but by Health: There is no Health, but by an Æquality of Complexion: There is no Æquality of Complexion, but by a right tempered Harmony of Humours.

And therefore GOD most High hath delivered and revealed to the Prophets his Servants, and to some other Men, whom he hath illuminated with the Spirit of Divine Wisdom, a Way for the Temper and Conservation of the Humours.

NOTE

NOTE on CHAP. V.

[a] *Our Author here intends the great Plague of* Athens, *curiouſly deſcribed by* Lucretius, Lib. 6.

A Plague thus rais'd laid learned *Athens* waſt,
Thrô every Street, thrô all the Town it paſt;
Blaſting both Man and Beaſt wth poyſonous wind,
Death fled before, and Ruin ſtalk'd behind,
From *Ægypt*'s burning Sands the Fever came,
More hot than thoſe that rais'd the deadly Flame,
The Wind that bore the Fate went ſlowly on,
And as it went was heard to ſigh and groan:
At laſt the raging Plague did *Athens* ſeiſe,
The Plague, and Death attending the Diſeaſe:
Then Men did dye by heaps, by heaps did fall,
And the whole City made one Funerall.
Firſt fierce unuſual heats did ſeiſe the Head,
The glowing Eyes with bloodſhot Beams lookt red;
Like Blazing Stars approaching Fate foreſhow'd,
The Mouth and Jaws were fill'd with clotted Blood;
The Throat with Ulcers, the Tongue could ſpeak no more,
But overflow'd and drown'd in putrid gore,
Grew uſeleſs, rough, & ſcarce could make a moan,
And ſcarce enjoy'd the wretched power to groan.
Next through the Jaws the Plague did reach the Breſt,
And there the Heart, the Seat of Life poſſeſt;
Then

Then Life began to fail, ſtrange Stinks did come
From every putrid Breaſt, as from a Tomb,
A ſad Preſage that Death prepar'd the Room!
The Body weak, the Mind did ſadly wait,
And fear'd, but could not fly approaching Fate:
To theſe fierce Pains were join'd continual Care,
And ſad Complainings, Groans, and deep Deſpair:
Tormenting, vexing Sobs, and deadly Sighs;
Which rais'd Convulſions, brake the Vital Ties
Of Mind, and Limbs; and ſo the Patient dies.
But touch the Limbs, the Warmth appear'd not great,
It ſeem'd but little more than natural heat:
The Body red with Ulcers, ſwoln with Pains;
As when the Sacred Fire ſpreads o'r the Veins:
But all within was Fire, fierce Flames did burn;
No Cloths could be endur'd, no Garments worn;
But all (as if the Plague that fir'd their Blood,
Deſtroy'd all Vertue, Modeſty, and Good:)
Lay naked, wiſhing ſtill for cooling Air,
Or ran to Springs, and hop'd to find it there:
And ſome leap'd into Wells, in vain: the Heat
Or ſtill encreas'd, or ſtill remain'd as great:
In vain they drank, for when the Water came
To th' burning Breaſt, it hiſs'd before the Flame;
And thrô each mouth did Streams of Vapors riſe,
Like Clouds, and dark'ned all the ambient Skies:
The pains continual, and the Body dead,
And ſenſeleſs all before the Soul was fled,
Phyſicians came, and ſaw, and ſhook their Head;
No ſleep; the pain'd and wearied Mens delight:
The fiery Eyes, like Stars, wak'd all the Night.

Beſides,

Beſides, a Thouſand Symptoms more did wait,
And told ſad News of coming haſty Fate:
Diſtracted Mind, and Sad and Furious Eyes,
Short Breath, or conſtant, deep and hollow Sighs;
And buzzing Ears, and much and frothy Sweat
Spread o'r the Neck, and Spittle thin with heat,
But ſalt and yellow, and, the Jaws being rough,
Could hardly be thrown up by violent Cough:
The Nerves contracted, Strength in Hands did fail,
And Cold crept from the Feet, and ſpread o'r all:
And when Death came at laſt, it chang'd the Noſe,
And made it ſharp, and preſt the Noſtrils cloſe:
Hollow'd the Temples, forc'd the Eye-balls in,
And chill'd and hardned all, and ſtretcht the Skin.
They lay not long, but ſoon did Life reſign,
The Warning was but ſhort, Eight Days, or Nine:
If any liv'd, and 'ſcap'd the fatal Day,
And if their Looſneſs purg'd the Plague away,
Or Ulcers drain'd, yet they would ſoon decay:
Their Weakneſs kill'd them; or their poyſon'd Blood,
And Strength with horrid Pains through Noſtrils flow'd.
But thoſe that felt no Flux, the Strong Diſeaſe
Did oft deſcend, and wretched Members ſeiſe;
And there it rag'd with cruel Pains and Smart,
Too weak to kill the Whole, it took a Part;
Some loſt their Eyes, and ſome prolong'd their Breath
By loſs of Hands: So ſtrong the Fear of Death!
The Minds of ſome did dark Oblivion blot,
And they their Actions, and themſelves forgot.

CHAP.

CHAP. VI.

Of the hurt of the inner Senſes and the Brain.

SINCE I have already explained almoſt all the Cauſes of Age, and Old Age, as alſo the Hurts of the *exterior* Senſes; now we muſt treat of thoſe kind of Hurts, wherewith the Senſes reſiding *in* the Brain are affected.

Which come to paſs for two Cauſes, and are known three Ways, as *Avicenna* ſaith in his third Canon, in his Chapter *Of the Hurt of the Senſes.*

They are known by three Ways, that is, by three kinds of Signs, which are not Signs of Diſeaſes, that hinder Senſe, to wit, of the Permutation of ſenſe, of the Alienation of it, of Folly, of Madneſs, of a broken Memory, and of a depraved Imagination;

But I mean thoſe for Signs, which are not truly Diſeaſes, but happen as Hurts in the Senſes, yet are reckoned among Diſeaſes.

When we ſay [*In the Senſes*] Underſtand by Senſes, the Inſtruments wherein the Soul operates Senſe.

Whereas

Whereas before we ſaid, that this Hurt was produced by two Cauſes,

One of them is that which happens on the Score of the Rational Soul when it is weakned. For the Intellect being hurt, and as it were roving upon all manner of Thoughts, the Internal Senſations do deviate: But while Health is preſerved in Man, no Hurt falls on the Intellect, nor therefore on the Senſe.

Another Cauſe is, when in a ſound Man ſome Hurts befal the Senſes, which are not made on the Score of the Rational Soul alone, but on the Score of thoſe Inſtruments, which by *Avicenna* are called the Ventricles of the Brain, without which the Soul is neither able to imagine, nor diſcern, nor remember.

And the Regiment contrived in this Epiſtle, will eaſily inſtruct a Man to remove ſuch Hurt, to preſerve the Faculty, ſo as to diſcern more ſubtilly, and to remember aright, alſo how to defend that no hurtful thing do fall into theſe Cells or Ventricles of the Brain.

From theſe things it may appear to your Clemency, by what means our Forefathers being ſoundly Wiſe obtained a clear Sharpneſs and Force of Intellect, able to pierce into

into the Secrets of things: becauſe, namely, they obſerved the Health not only of their Body, but the Regiment of the three Inſtruments of the Head; and made uſe of the Properties of certain things, which afterward they altogether kept ſecret, leſt they ſhould come to the Hands of the Unfaithful.

And that this is poſſible, eaſily appears. The Prince of Philoſophers in that Book which he publiſhed to gratifie the Requeſt of *Alexander*, ſaith plainly, "That nothing "is difficult to the power of Underſtand-"ing, and that all things are [b] poſſible in "a way of Reaſon. And in the Secrets of *Hermogenes*, according to *Ariſtotle*, it is ſaid, "That the chief, true and perfect Good is "a clear and full Light of Underſtanding. And therefore *Seneca* ſaid, "That Divine "Seeds were diſſeminated in Humane Bo-"dies, namely, Senſe and Underſtanding. Now if he that hath theſe Seeds be a good Husbandman, things, like their Original, will grow up; and if a bad one, he produces no other thing than what a barren Field doth yield.

I have alſo found this, That there is an admirable Virtue placed in Plants, Animals and Stones: Which is partly hidden from the

the Men of this Age; from the Property of which things Philoſophers have obtained a Clearneſs of Underſtanding.

As for what concerns the *Memory*, the Signs which ſhow the Dammages of a hurt Memory, as the Son of *Abohaly* writes, are

When the Senſe of Man is ſafe, and the Imagination of Things and Forms in [c] Sleep and Waking is ſound; if Remembrance be not eaſie, the Memory is hurt. And then

If what a man hath invented formerly, he be not able when he hath Occaſion for it, to call it to Mind, and the Imagination be ſafe, it is very likely the Memory is hurt, and that the fault lies in the hind part of the Head.

But the Signs of the Cogitation, that is, of the middle Part's being hurt, are theſe;

If there be no Impediment in the Memory, and if a Man ſpeak thoſe things that ought not to be ſpoken, and fear thoſe things which he ought not to fear, and think that to be good which is very hurtful, and judge that may be hoped which it is not lawful to hope for, and acts things not to be acted, and enquires into things which ought not to be enquired into, and if he can call to Mind whatſoever he pleaſes, then the Hurt is in the Cogitation, that

that is, the middle part of the Brain.

Finally, Signs of a hurt *Imagination* are theſe; namely,

If a Mans Memory and Talk be as they ought to be: if he contradict not the things which he did himſelf; if he ſpeak not thoſe things which ſeem contrary to Reaſon; if he imagine not things not ſenſible; if he collect many things, if while he ſees Particulars he ſee falſly, namely, Water, Fire, and the like; if he imagine weakly concerning the Forms of things in Sleep and Waking, then the Hurt is in the Imagination and Forepart of the Brain.

If two or three of theſe things be complicated, then the Hurt is in two or three Parts, that is, in the receſſes of the Brain.

And when any of theſe things enclines to Diminution, the Diſeaſe is from Cold; if to Permutation, it is from Heat.

But ſome have thought that the Defect and Diminution of theſe Operations ariſes from the Diminution of the Subſtance of the Brain.

I have diligently collected the Cure of theſe Hurts from the Tables of the Parts of the Head, which the Son of the Prince *Abohaly* publiſhed in his Book *Of the Support of the Art of Phyſick*. And beſides, I have laid

laid down this way of Cure how it muſt be uſed, in the End of this Epiſtle; and there you ſhall find moſt fit Medicines for to cure this foreſaid Accident.

For eſpecially for this Accident, and in the ſecond place for others, I compoſed this Epiſtle at the Perſwaſion of two Wiſe men in *Paris.*

For not only the Aged, but even Young Men for want of Regiment, and through Ignorance of certain things, as is daily manifeſt, being made in a manner blind, are miſerably hurt.

And now we have finiſhed the firſt part of this Epiſtle, concerning Speculative Knowledge: We muſt next ſpeak of Operative or Practical Knowledge.

NOTES on CHAP. VI.

[a] *Here Senſe ſeems comprehenſive of Reaſon. And this old* Hypotheſis *of various Faculties, and their as various Seats, bears a moſt harmonious Concent to Reaſon and the neweſt Anatomick* Phænomena. *For neither do I think Faculties unneceſſarily multiplied in this place; nor yet their Receptacles unduly aſſigned them.*

If the Author's Imagination, Cogitation and Memory, that is, the Moderns Common Sense, Judgment and Memory, had been the same Faculty, he had such skill in the several Phases *of these Luminaries (as* Dr. Smith *in his Portraicture of Old Age calls the Faculties of Mans Soul) that he would never have parcelled an* Individuum *into many distinct* Species *by Apparency. For we may remember, that in the foregoing Chapter he likes not Distinguishing between the Appetitive and Digestive Faculty, but thinks them one. And since Reason as well as so great Authority countenanceth this Triplicity of Faculties, I shall take leave to dissent from two Learned Men, a Physical Divine and a Theological Physician,* i.e. *Dr.* Reynolds *in his Treatise of the Passions, and the forecited Doctor* Smith; *and embrace the old Opinion.*

Were there not a Defect in one Faculty when another is perfect in its Operations, I should think many the same one Faculty; But Experience showing one Perfect, when at the same moment another is Defective, I take such as Distinct. We may indeed refer in gross all Faculties of Man to the Soul, and so make them one. But if according to common acceptation, Seeing and Hearing be distinct, and those Faculties differ, that operate

rate by differing Organs, we ſhall be of the Author's judgment, when we conſider the Regions aſſigned each Faculty.

The Eviſceration of the Brain ſhows us various Ventricles near the Origination of the Nerves. Now the Nerves being the Inlets of all Ideas, *it's not unlikely that the Ventricles are the Receivers. But whether in the Ventricles or in the Parenchymous Part of the Brain theſe ſenſible* Ideas *be concocted into other Notions, or where the Soul keeps her Elaboratory of Reaſon, I am not ſo abſolute* in uſu Partium *as to be able better to determine, than according to the probability of this* Hypotheſis. *For*

Conſider the Eye, the principal Negotiator for the Imagination, it hath its Viſory Nerves in the foremoſt Place, aſſigned to Imagination: But its Motory Nerves are near the Middle or Seat of Judgment, nay the Pathetick Nerves dare not caſt a Glance without judicious leave. In the very middle or place of Judgment are the Nerves, which be the Moderators of the Countenance and the Tongue, the trueſt Indices *of Diſcretion and Underſtanding. Then the Auditory Nerves are placed behind, and ſeem to carry their* Ideas *to the Cell of Memory, the proper Receptacle of Audibles. Behind theſe indeed come other*

Nerves; but they are only Mancipia Rationis, *and do obsequiously put in Execution the Dictates of the Higher Powers.*

Now if after this Anatomical Account Imagination, Judgment and Memory improve or impair according to the Good or Hurt that the fore, middle or hind part of the Head receive, we may as rationally conclude on the Seat of each Faculty, as Galen *did on the Motory of the Hand, when he cured its lost motion by Application to the upper part of the Spine.*

[b] *Our Authour hath made a large Progress towards the making of this good in his Book* Of the Wonderful Power of Art and Nature.

[c] Hippocrates *in his Book* Of Dreams *takes very rational Presages as well as Diagnosticks of the state of Mans Health from the dark Visions of the Night; and so a Man may deal in Oneirocriticks without danger of Superstition or Shadow of Necromancy.*

CHAP.

CHAP. VII.

Of Meats and Drink, which do more agreeably restore the Natural Moisture, that daily is consumed.

[a] MEats and Drink, which more agreeably restore the Natural Moisture, which is daily wasted, are many: And this Restauration is various, according to the variety of Constitutions, and according to the goodness of Juices in Meats and Drinks, as *Pliny* saith, and especially after the time of full Growth.

Now some good Juices proceed from Vegetables as well as from Animals, but none from Minerals, as the Son of the Prince *Abahaly* maintains in the Preface of his Regiment.

But the Natural Moisture which is daily wasted, may by [b] Diet and a right Course of Moderating ones Living be restored.

Which Course ought to consist, as much as may be, of things of a good Juice, and of other Vertues.

But according to *Pliny* those good Juices are better, which either Increase, or Repair the Natural Moisture.

And of thoſe, ſome do render it purer: Some do make it ſtronger and more remote from Corruption.

And therefore things of good Juice do differ among themſelves. For what do proceed from Animals bred on a fruitful Soil, do render the Natural Moiſture more Sincere, and free from Deſtruction.

For Bread, Fiſh, Fleſh and Wine, although they afford a good Juice; yet ſometimes they breed bad Humours.

But Bread yields a Moiſture ſafer from Deſtruction than Fleſh; And Fleſh produces a Moiſture more remote from Corruption than Fiſh: Wine of the Vineyard affords one more remote than Drink made of Oats, or Apples, or Barley, or of other things.

For although in all the things aforeſaid there may be found Food of a good Juice; yet Wine breeds a more durable Moiſture than any other Drink.

But Fleſh and Wine and Yolks of Eggs are more apt to breed good Blood, than other harder things. And they are fit for Old Men, becauſe Old Men want Reſtauration of Blood and Spirits. And the chief Goodneſs of Regiment in them, is that which heats and moiſtens, from Nutritives,

Bathes,

Bathes, Drink, long Sleep, long Lying in Bed, from Provocation of Urine and Expulſion of Phlegm.

And Prince *Abohaly* ſaith in his firſt Canon, in the Chapter *Of the Regiment of Old Men*, that Nutritives ought to be ſuch as neither breed Melancholy, nor Phlegm, nor any ſharp Humour; as is the Fleſh of Pullets, Partridge, Sucking Kids, Calves and Lambs; hot, temperate, and moiſt Electuaries, and ſome Simples, amongſt which are the better ſort of Pine and Fiſtick Nuts (for they reſtore the natural and innate Moiſture) and a certain Electuary made up of them and artificially prepared, and taken in great Quantity with Sugar of Roſes. Whereof *Avicenna* ſpeaking of the Conſumption makes mention ſaying, that a Perſian Woman, whoſe Grave was dug, and her Funeral prepared, by this recovered her Health, and reſtored her Natural Moiſture.

But remember how I ſaid, that, according to *Pliny*, things of a good Juice reſtore the Natural Moiſture, and yet ſuch as is often preſently waſted, for this Reaſon; Becauſe bad Chyle is bred ſometime from things of a good Juice in a hot Stomach, for that ſometime the Meat is aduſt, as

Royal *Haly* saith in his Canon *Of the Regiment of Meat*: And also from Meats, that of their own Nature do breed a bad Moisture.

Sometimes this happens in things of good Juice, which are of the rank of *Animals*.

It is of great moment that the Feeding of these living Creatures be good; as in Fish and the rest of Animals.

For I have seen Chickens fed with Grapes, harder of Flesh, and more difficult of Concoction, than were most Water-Fowl.

The like one may see in Fish, as is apparent in Pikes: for they are not fed as other Fish; and therefore these breed better Food, which are themselves better fed.

And not only their Food is to be considered, but the Place wherein they are brought up. So we have seen Fish living in a muddy and foul Water, which of their own Nature use to breed good Food, have notwithstanding produced very bad; And on the contrary.

But in *Vegetables* four things are to be considered.

The *Soil*,

The *Air*,

The *Distance of the Sun*, and

The

The *Kind of the Plant.*

The *Soil* is conſiderable: Becauſe Plants that grow in a dunged Soil, have Fruit which ſooner putrefies, than ſuch as grow other where.

The ſame may be ſaid of Bread-Corn and other Grain. As is alſo evident in the Wine of that Vineyard which is nouriſhed by the Juice of a dunged Earth: For that ſort of Wine ſooner decays than any other, and becomes dreggy.

Whence it fell out that a certain King drunk heartily of the Wine of a certain Husbandman's Vineyard, and when this Husbandman heard that the King was delighted with the Pleaſantneſs of his Wine, he bethought him of husbanding his Vineyard more wiſely, and he dunged it: After ſome ſpace of Time the Wine began to be worſe and to decay, and to have a worſe flavor.

For a good Taſt is the trueſt Mark of good Meat and Drink, that breed a natural Moiſture, as *Iſaac* ſpeaks in his Book *Of Diet*, in the Fifth Tract *Of Fiſh*, ſaying, "That all Meat by how much the more ſa-"voury it is, by ſo much the better it nou-"riſheth.

And things growing in a Soil not dung-

ed,

ed, do not ſo eaſily putrefie, as thoſe do which grow in a dunged Soil.

For (which makes for this Purpoſe) I ſaw a certain Mountain in ſome part of *France*, where Corn was kept without Damage in Granaries for ſix or eight Years: For that the Nature of the Earth *alone* is much better (than when forced with Dung) for bringing forth Fruits.

I have alſo ſeen in ſome Vineyards, propagated as it were of the ſame Seed and Original, and planted but a few Paces Diſtance, this to happen, that one produced Wine twice as ſtrong and heady as the other; which was from the natural Vertue of the Ground from whence the Vineyard had its nouriſhment. For there was white Marle, which is ſaid to be better than any other for to yield good Nouriſhment, by reaſon it is always fruitful.

A good *Air* is alſo to be obſerved: For Herbs and Trees, which grow in a good Air, are more remote from Corruption, and always are of a more vehement, and ſtronger Vertue.

And this therefore comes to paſs, by reaſon of the Wind, that does there more freely paſs and blow upon all things, drying up Putrefaction. Whence it is, that *Avicenna*

in

in his firſt Canon affirms, that Plants growing in Windy and Mountainous Places, are of a ſtronger and more unſhaken Vertue.

I ſaw a Mountain in the Province of the Romans, wherein the Air was ſo pure, and the Plants of ſo great Goodneſs, that diſeaſed and infected Cattel were in a ſmall ſpace of Time cured by them. And the ſame may be ſaid likewiſe of Animals living in Mountainous Places.

Thirdly, *The Diſtance of the Sun* doth concur in the Generation of Plants. For Plants that grow in Places remote from the Sun, have their Fruit more crude, neither continuing ſo long without rotting, nor growing ſo hard as to be defended from Putrefaction. Therefore they breed a Humour more obnoxious to Corruption. As is manifeſt in Vineyards that are found in ſome part of the Kingdom of *France*, and in ſome parts of *Germany*, whoſe Grapes being laid on the Ground, eſpecially in Summer Time, are corrupted. The Reaſon is, becauſe the Water being made ſowre, is not all turned into Wine. And therefore *Iſaac* lays down this as a Property of Wine, namely, That mere Wine mixt with Spring-Water, which hath no external Vapour any way mixt with it, is more powerful and ſtrong, than

Watriſh

Watriſh Wine without Mixture. Becauſe in Watriſh Wine there is a ſowre Water; in a Strong and (as they call it) Vinous Wine the Sowrenes is expell'd by the Heat of the Sun. But a high and frequent Boyling of Wine, while it is new, will take away that Defect; as alſo hot Earth or Gravel will help the Heat of the Sun, deficient through its great Diſtance.

Whence it eaſily appears, that the Preſence of the Sun operates much, and that its Diſtance effects much in many things.

For thoſe Countries that are farther from the Heat and Circumgiration of the Sun, want many ſorts of Plants, as Olives, Figs, Pomegranates; and their Wines alſo are not ſo permanent as in hot Countries, where ſometimes they are kept for ten Years.

Fourthly, We muſt conſider what *Kind* the Plant is of; Becauſe, although the three foreſaid things concur, if the Plant be of a bad Kind, they effect or avail nothing.

Which is made manifeſt in ſome Kind of Grapes, that ſeem fairer to the Eye than others; yet Wine made thereof is corrupted in a ſhorter Time, nor is it of the like Reliſh, nor of ſo much Goodneſs in Breeding good Humours.

And thus we ſee the Native Moiſture may

may be reſtored, and when almoſt loſt may be renewed by good Juices produced of Animals and Plants.

But ſome among the Chaldean Wiſe Men have believed, that all the Moiſture of the whole Body, the Old being purged out, might eaſily be changed, and a new one be made. When to wit,

The inner Moiſture is purged by Medicines;

The outer in the Skin and Fleſh by Sweat, Unction and Scarification.

This Moiſture alſo is reſtored by things of a good Juice *artificially* prepared for eating, wherewithal Medicines may be likewiſe mixt, that are not ſubject to Putrefaction.

And the exteriour Moiſture being thus evacuated by Sweat, and the interior by Medicines, it is requiſite that this other Moiſture, ſprung of the aforeſaid Meats, be long preſerved from Corruption.

And ſo the Old Moiſture being ſubtracted, which was as it were all conſumed, a new Moiſture will be bred, the Man renewed, and his Life be made the longer: Which thing the Ancients did; and which even at this Time ſome Wiſe Men among the Chaldees know how to do. Of whoſe

Way

Way and Wiſdom I am not altogether ignorant. And this was ſaid to be done to a certain [d] German Captive by ſome Wiſe Men in *Arabia*.

But [e] *Ovid* ſaith, that he did this by one Medicine made up of many Medicines; although ſome are of the opinion it is fabulouſly reported.

From theſe and from other things (moſt Excellent Prince) it may eaſily appear to Your Clemency, by what means Men of former Time were long-lived, namely,

Becauſe their Way of Living was more temperate.

Becauſe their Food and Nouriſhment augmented the Natural Moiſture, and preſerved it long from Corruption.

And then, becauſe there was a greater Purity of Air.

Moreover, becauſe they better knew the Properties of Things, which guarded the State of the Body, that it was not preſently diſſolved.

The Knowledge of which things came imperfect to the Greeks, and ſo to us.

After we have ſeen what Meats and Drink reſtore the Native Moiſture, we ought to conſider what things they are that defend that Moiſture, and protect it from Diſſolution.

NOTES

NOTES on CHAP. VII.

[a] *The Reaſonableneſs of the due Obſervance of Diet is moſt argumentatively inculcated by our Author in his Book* Of the Wonderful Power of Art and Nature, *in words to this purpoſe:* "*The Poſſibility of Prolonga-*
"*tion of Life is confirmed by this, that Man*
"*is naturally immortal, that is, able not*
"*to dye: And even after he had ſinned,*
"*he could live near a Thouſand Years, af-*
"*terwards by little and little the Length of*
"*his Life was abbreviated. Therefore it*
"*muſt needs be, that this Abbreviation is*
"*Accidental; therefore it might be either*
"*wholly repaired, or at leaſt in part. But*
"*if we would but make Enquiry into the Ac-*
"*cidental Cauſe of this Corruption, we ſhould*
"*find, it neither was from Heaven, nor*
"*from ought but want of a Regiment of*
"*Health. For in as much as the Fathers*
"*are corrupt, they beget Children of a cor-*
"*rupt Complexion and Compoſition, and*
"*their Children from the ſame Cauſe are*
"*corrupt themſelves: And ſo Corruption is*
"*derived from Father to Son, till Abbrevi-*
"*ation of Life prevails by Succeſſion. Yet*
"*for all this it does not follow, that it ſhall*

"*always*

" *always be cut ſhorter and ſhorter; becauſe*
" *a Term is ſet in Humane Kind, that*
" *Men ſhould at the moſt of their Years ar-*
" *rive at Fourſcore, but more is their Pain*
" *and Sorrow. Now the Remedy againſt*
" *every Mans proper Corruption is, if every*
" *Man from his Youth would exerciſe a com-*
" *plete Regiment, which conſiſts in theſe*
" *things, Meat and Drink, Sleep and Watch-*
" *ing, Motion and Reſt, Evacuation and Re-*
" *tention, Air, the Paſſions of the Mind.*
" *For if a Man would obſerve this Regiment*
" *from his Nativity, he might live as long as*
" *his Nature aſſumed from his Parents*
" *would permit, and might be led to the ut-*
" *moſt Term of Nature, lapſed from Origi-*
" *nal Righteouſneſs; which Term nevertheleſs*
" *he could not paſs: Becauſe this Regiment*
" *does not avail in the leaſt againſt the old*
" *Corruption of our Parents. But it being*
" *in a manner impoſſible, that a Man ſhould*
" *be ſo governed in the Mediocrity of theſe*
" *things, as the Regiment of Health requires,*
" *it muſt of neceſſity be, that Abbreviation*
" *of Life do come from this Cauſe, and*
" *not only from the Corruption of our*
" *Parents. Now the Art of Phyſick deter-*
" *mines this Regiment ſufficiently. But nei-*
" *ther Rich nor Poor, neither Wiſe Men nor*
" *Fools,*

" *Fools, nor Phyſicians themſelves, how*
" *skilful ſoever, are able to perfect this Regi-*
" *ment either in themſelves or others, as is*
" *clear to every Man. But Nature is not*
" *deficient in Neceſſaries, nor is Art com-*
" *pleat; yea, it is able to reſiſt and break*
" *through all Accidental Paſſions, ſo as they*
" *may be deſtroyed either all together, or in*
" *part. And in the Beginning when Mens*
" *Age began to decline, the Remedy had been*
" *eaſie: but now after more than five Thou-*
" *ſand Years it is difficult to appoint a Reme-*
" *dy. Nevertheleſs Wiſe Men being moved*
" *with the aforeſaid Conſiderations, have en-*
" *deavoured to think of ſome Ways, not only*
" *againſt the Defect of every Mans proper*
" *Regiment; but againſt the Corruption of*
" *our Parents. Not that a Man can be re-*
" *duced to the Life of* Adam *or* Artefius, *be-*
" *cauſe of prevailing Corruption: but that*
" *Life might be prolonged a Century of Years*
" *or more beyond the common Age of Men*
" *now living, in that the Paſſions of Old*
" *Age might be retarded, and if they could*
" *not altogether be hindred, they might be mi-*
" *tigated: that Life might uſefully be pro-*
" *longed, yet always on this ſide the utmoſt*
" *Term of Nature. For the utmoſt Term of*
" *Nature is that which was placed in the firſt*

" *Men after Sin: and there is another Term*
" *from the Corruption of every ones own Pa-*
" *rents. It is no Mans Hap to pass beyond*
" *both these Terms: but one may well the*
" *Term of his proper Corruption. Nor yet*
" *do I believe that any Man, how Wise soe-*
" *ver, can attain the first Term, though there*
" *be the same possibility and aptitude of Hu-*
" *mane Nature to that Term, which was in*
" *the first Men. Nor is it a Wonder, since*
" *this Aptitude extends it self to Immortali-*
" *ty; as it was before Sin, and will be after*
" *the Resurrection. But if you say, that nei-*
" *ther* Aristotle, *nor* Plato, *nor* Hippocrates,
" *nor* Galen *arrived at such Prolongation; I*
" *answer you, nor at many mean Truths, which*
" *were after known to other Students: And*
" *therefore they might be ignorant of these great*
" *things, although they made their Assay. But*
" *they busied themselves too much in other*
" *things, and they were quickly brought to Old*
" *Age, while they spent their Lives in worse*
" *and common things, before they perceived*
" *the ways to the greatest of secrets. For we*
" *know that* Aristotle *saith in his Prædica-*
" *ments, that the Quadrature of the Circle is*
" *possible, but not then known. And he con-*
" *fesses that all Men were ignorant of it even*
" *to his Time. But we know that in these our*

" *days*

" *days this Truth is known; and therefore*
" *well might* Ariſtotle *be ignorant of far*
" *deeper Secrets of Nature. Now alſo Wiſe*
" *Men are ignorant of many things, which*
" *in time to come every common Student ſhall*
" *know. Therefore this Objection is every*
" *way vain,*

[b] Leſſius *his Quantity of Diet with the Authors Quality might effect, what we ſcarcely dare expect, towards attaining of this Longævity.*

[c] *Hence it is very obſervable, how in populous Places, beſides the Infection of the Air mentioned in the firſt Chapter of this Book, the Fields are ſo forced for Herbage for Cattel, which feed Men either with their Milk or Fleſh; and there are ſo many hot Beds in Gardens and Orchards, which alſo ſupply Mens Tables, that our Food being of ſo corrupt an Original, it can be no Wonder to ſee the great Diſparity between Burials and Chriſtnings in the Regiſters. And though in ſuch Places fewer grey heads be ſeen than in the Country; yet it is becauſe in populous Places fewer arrive at this infirm Maturity.*

[d] *Our Author in his Book* of the Wonderful Power of Art and Nature, *ſaith thus,*
" *It is proved by the Teſtimony of the Popes*
" *Letters, that a German, who was a Slave*

" *among the Saracens, took a Medicine,*
" *whereby he prolonged his Life to five Hun-*
" *dred Years. For the King that kept him*
" *Priſoner received Embaſſadors from a great*
" *King with this Medicine; but becauſe he*
" *miſtruſted them, he made tryal of his Pre-*
" *ſent upon this Slave.* And Artefius *more than doubled the Germans Age.*

[e] *The Poet having made a Diſcovery of ſome odd Ceremonies, how Witches cure Agues, and what Verſe can do; ſets on the Kettle for* Medea, *to parboil old tough* Æſon *to more tender years.* Ovid Met. Lib. 7.

Mean while in hollow braſs the Medicine boils,
And ſwelling high, in foamy bubbles toils.
There ſeeths ſhe what th'Æmonian Vales produce,
Roots, Juices, Flowers, and ſeeds of Soveraign uſe:
Adds Stones from Oriental Rocks bereft,
And others by the ebbing Ocean left;
The Dew collected e're the Dawning ſprings;
A Screech-Owls fleſh with her ill-boding Wings;
The intrals of ambiguous Wolves, that can
Take and forſake the figure of a Man;
The Liver of a long-liv'd Hart: then takes,
The Skaly skins of ſmall Cyniphian Snakes.
A Crow's old head and pointed beak was caſt
Among the Reſt, which had nine Ages paſt.
Theſe and a thouſand more without a name
Were thus prepared by the barbarous Dame,
For humane benefit. Th' Ingredients now
She mingles with a wither'd Olive Bough.

Lo,

Lo, from the Caldron the dry ſtick receives
Firſt Verdure, and a little after Leaves;
Forthwith with over-burthening Olives deckt.
The skipping Froth, with under-flames eject,
Upon the Ground deſcended in a Dew;
Whence vernal Flowers and ſpringing Paſture grew.
This ſeen, ſhe cuts the old Mans Throat, out ſcrus'd
His ſcarce warm Blood, and her receipt infus'd,
His Mouth or Wound ſuckt in. His Beard and Head
Black Hairs forthwith adorn, the hoary ſhed.
Pale Colour, Morphew, meagre Looks remove;
And under riſing Fleſh his Wrinkles ſmooth.
His Limbs wax ſtrong and luſty. *Æſon* much
Admires his Change; himſelf remembers ſuch
Twice twenty Summers paſt: withal, indu'd
A youthful Mind, and both at once renew'd.

CHAP. VIII.

Of thoſe things that defend the Natural Moiſture, when bred, and reſtrain it from Diſſolution, and that render it more ſincere, when reſtored.

THings that defend the Natural Moiſture from Diſſolution, and when reſtor'd, that render it more ſincere, are three.

One whereof [a] ſwims in the Sea.

Another is [b] hid in the inmoſt Receſſes of the Earth.

The third is uſually [c] found in the Bowels of the Animal, that lives long.

Theſe three do not only defend the Radical Moiſture from Diſſolution, but they preſerve it and its Natural Heat in good Temper: So that they depart not from their Temper and Harmony, and while theſe two are not changed, there need be no fear of Sickneſs in Man.

For in theſe two Health and length of Days do conſiſt, as *Ariſtotle* ſaith in his Epiſtle to *Alexander*.

Although theſe Kind of Things be known, nevertheleſs they ought to be, moſt accurately choſen and skilfully prepared: for all the Secret is in their Preparation, which the Wiſe have concealed, becauſe they are of a thick Subſtance, and muſt be very finely ground.

For the Son of the Prince *Abohaly* ſaith in his ſecond Canon in the Chapter *Of the judgment of certain Medicines*, that all Medicines of a thick Subſtance muſt be ground as fine as can be; and good reaſon, ſince our Intention is, that they ſhould come to the utmoſt End of their Journey, and

and that they ſhould paſs to the fourth Digeſtion, and to the Heart and Members of Similar Parts.

But theſe forementioned things ſtand in need (as I ſaid before) of Choice and of divers Preparations, one of which may be better than another, and the laſt or third the beſt.

But the Medicine which is found in the Bowels of the long-lived Animal, is a Griſtle which will weigh above one Scruple, which in almoſt all other Creatures is Blood.

One of theſe Animals was found in our Time, about whoſe neck there was a golden Collar put, wherein was written, *Hoc Animal fuit poſitum in hoc Nemore tempore* Julii Cæſaris, *i. e. This Animal was put in this Wood in the time of* Julius Cæſar.

This Medicine, cold of it ſelf, if it be mixt with hot Cordials, preſerves the Moiſture, that it be not diſſolved, and the Natural Heat, that it be not extinguiſhed.

As to that which ſwims in the Sea, ſome ſay it is cold, ſome will have it temperate in Complexion. And *Iſaac* diſcourſing of it, affirms, that it clarifies the Blood, eſpecially that of the Heart it ſelf, and diſcuſſes and attenuates its groſs Nature, it dries up

Defluxions and hurtful Humours in the Eyes; it is very good for those that are troubled with the Palpitation of the Heart, and for the fearful and suspicious, who are troubled with Melancholy. And others have thought that it is very good for those that are troubled with the falling Sickness, and that it causes a Man to vomit congealed and clotted Blood, whether from a Wound or from any other Cause, if the Powder of it be taken in Drink; and if it be mixt with any other Liquor, it will cure the Ails that come of the fourth Digestion, if the Skin be washed therewith, such as are the white Morphew.

But that Medicine which by Nature is wisely enough laid up in the Bowels of the Earth, hath this Property, that it keeps the Natural Moisture from being so soon corrupted; and it also retains it in its natural Temper, and most commodiously fenceth the Native Heat, that it contract no strange Quality, and it recalls all things intemperate in the Body to a Temper. And *Isaac* saith in his Book *Of the support of the Art of Physick*, that it hath Power to help a weak Stomach, the fearful, and such as are troubled with the Passion of the Heart; and is an excellent Cure for them that are

polluted

polluted and infected with Baldneſs and the Leproſie.

And the Prince ſaith, that this beſt of Medicines is very profitable for Headaches and the ſhaking Palſie; and alſo for thoſe that by night being miſchievouſly faſcinated in their Brain, out of Madneſs talk to themſelves.

Nor is it to be wondred, that this Medicine can do ſuch great things, becauſe the Son of *Zacharias* ſaith it is temperate in the tenth Degree, and ſurpaſſes and exceeds all others in Temper. For there is in it an equal and right Nature, and it is not ſubject to the Corruption of any of the Elements.

Whoever therefore doth earneſtly deſire to preſerve any Humane Body perfect in Health and unhurt, and to hinder, that the Internal Moiſture be not eaſily diminiſhed; to renew the Moiſture it ſelf; when renew'd, to defend it from too quick and haſty Deſtruction, and ſo to cheriſh the Powers of the Body, as that they may not be hurt of theſe Six Cauſes that continually change the State of the Body, let him moſt ſtudiouſly ſeek out this thing. For it will eaſily perform all theſe things, as *Ariſtotle* ſaith in his Book *Of the Secrets of Secrets*;

Secrets; nor will it ſuffer Mens Health to be endangered or overthrown by theſe Cauſes ill proportioned.

For theſe Cauſes do very much Harm to the Complexion and Compoſition of the Body, as was ſaid before in the Chapter *Of the Cauſes of Old Age.*

Ariſtotle thinks it impoſſible, that Medicines ſo fading and ſo ſoon periſhing, ſhould be able to preſerve Mens Bodies in Health, that they be not diſſolved before the Time, or that they ſhould repel and reſtrain all the Accidents of Old Age. But Phyſicians believe they are able to do this, and that with Aromatick Medicines, which alſo are ſubject to Corruption. Therefore this to me ſeems poſſible.

For this Medicine doth admirable things when it is well prepared, and very well drawn out: And when it is made after the beſt preparation, it produces ſublime Operations. And in this is the whole Secret of the Ancients.

Know you therefore (moſt Gracious Prince) that the Uſes of the things aforeſaid are great; and underſtand, that they can eaſily retain the Natural Moiſture and Heat in Temper.

And may be that Water was of this kind,

kind, which an aged [d] Husbandman in the Kingdom of *Sicily* being weary at Plow did drink. He thought it was like yellowiſh Water, and after he had greedily ſwallowed it up, being warm with the Heat of his Labour, he was ſo changed in Complexion and Strength, that he became as it were of about thirty Years of Age, and was endowed with better Judgment, Memory and Underſtanding, than he had before. He lived after that at the Kings Court fourſcore Years.

Some Wiſe Men have aſſerted, that ſome [e] Cordial Medicine ought to be mixt with theſe Medicines, ſuch as Saffron and Musk. For Saffron carries Medicines to the Heart, cures its Trembling, takes away Melancholy and Care, refreſhes the Brain, cheers the Soul, begets Boldneſs; and then eſpecially, when it enclines to Redneſs, having a Sphærical ſhape, as we have ſaid formerly.

After we have ſeen what things they are, which defend the Native Moiſture, that it do not quickly ſuffer diſſolution, and what things generate it anew, or when renewed, do make it more ſincere, and preſerve its due Temper of Heat; now we ought to conſider, what things they are that haſten untimely

NOTES on CHAP. VIII.

[a] *This is Coral, which is most certainly bred of a petrifying Juice: But whether this Juice sprout of it self into a Stony Shrub; or whether it first take a Wooden Form and after turn into Stone; or whether it penetrate and transmute some dead Plant found in the Sea-Water, and so retain its Shape, is altogether doubtful. The Reason is, because there are Branches of Coral found, whose Substance partly resembles Wood, partly Coral. Some report as if there were Coral-Berries. There is Coral of divers Colours; but red is the best.*

[b] *Here Gold is meant, which is the most noble and solid of Metals, yellow of Colour. bred of the best digested and fixt Prinoiples.*

[c] *Here is meant the Bone of a Stags Heart, which is either made of the Root of the* Aorta, *or of the Tendon at the Base of the Heart, that in Time becomes hard and turns into Bone. All these three are reckoned among the highest Cordials and* Alexipharmaca, *that are yet known to any Physicians, who concur with*

with our Author in the Vertues of them.

[d] *The Author in his Book* Of the wonderful Power of Art and Nature *ſpeaks thus,* " *A Countryman as he was at Plough,* " *found in the Field a Veſſel of Gold with* " *Liquor in it, and thinking it had been the* " *Dew of Heaven, he waſht his Face and* " *drunk. And being renewed in Spirit, and* " *Body, and Goodneſs of Wiſdom, of a Cow-* " *herd he was made Groom Porter to the* " *King of* Sicily, *which happened in the Time* " *of King* William.

[e] *All Cordials are in ſome Mens Opinions Spices. For Spices are grateful to Nature, and by reaſon of their Fragrancy do penetrate quickly, even if but outwardly applyed. They quickly refreſh the Spirits. Now*

Whatever Medicines are amicable to Nature, are fragrant, and with Eaſe and Speed refreſh the Spirits, are true Cordials.

But, Spices are ſuch;

Therefore true Cordials.

The Major *is from* Hippocrates. *And Spice may be defined* a Vegetable, Animal, or Mineral *(if Chymiſtry can afford ſuch)* that is ſweet in Smell and Taſt. *The* Minor *may be proved by Induction. And all fragrant things may be reckoned Spices.* Helmont

mont *is of Opinion in his Tract of* Butler's *Stone, that the Vertue of Cordial Medicines conſiſts in Smell. The Aromatick Compoſitions of the Antients for Cordials prove this.* Sennertus *will allow neither Food nor Phyſick to be reſtorative, but what is Aromatick. And* Hippocrates *in his Book of Food bids them that want preſent Refreſhment, uſe a liquid Medicine; but if one would reſtore with more Speed, do it by Smell.*

CHAP. IX.

Of Meats and other things which do eſpecially introduce and haſten the Accidents of Age and Old Age.

THings which cauſe Greyneſs and other Accidents of Age are theſe, Fruit, Fiſh, moiſt Herbs; [a] all kinds of Milk, Wheat boil'd with Water, Grewel, frequent and daily drinking of Water, over-much Uſe of ſweet Water, frequent Sports of *Venus*, immoderate Blood-letting. For theſe things diſſolve the Native Moiſture.

And alſo ſuperfluous Drunkenneſs, pluck-

ing

ing off the Hair, Touching of cold things, and Waſhing with them, ſuch as is Oyl of Elder, Roſe-water, Elder-water, [b] Camphire. Frequent Waſhing hurts, now and then it does no harm, if the Face be wiped with a Cloth. For Wiping is of much Force. To theſe we may reckon the Smell of cold Dill, and its Powder, the Smell of Sulphur and its Smoak, the Steam of Quick-ſilver and Arſenick, dwelling in cold and very moiſt Places.

And he that deſires to avoid Grey-headedneſs, let him ſhun moiſt Meats, let him often provoke Vomit, when he is full, let him take *Triſera*, which is made up of Black, Emblick and Bellirick Myrobalans, and of other things that hinder Greyneſs. Alſo let him not gorge himſelf with Wine, let him mix Water with his Honey, let him abſtain from Meats that breed Phlegm, let him live content with fry'd and roaſt Meats, and let him uſe the Water of Vetch.

All theſe things, as *Raſy* ſaith in the Chapter *Of Adorning the Hair*, are a Cauſe that the Blood enclines to Cholerick Dryneſs, and that it becomes thick; and they utterly overcome Phlegm.

For *Avicenna* ſaith in the Chapter *Of Things*

Things that hinder and keep back Grey Hairs, that while the Blood remains fat, thick, hot and clammy, the Hairs are Black; and when it is Watry, they wax Grey.

Ariſtotle alſo in that Book which he wrote almoſt in his Old Age, incited thereto at the Requeſt of *Alexander*, affirms, that [c] Laughter alſo is a Cauſe of Old Age and haſtens on its Accidents.

We have ſpoken of the *Cauſes*, now let us diſcourſe of the *Remedies* that purge thoſe humours, which are ſo troubleſome to Men, and which bring on the moſt miſerable Accidents of Old Age.

NOTES on CHAP. IX.

[a] *Formerly our Authour attributed Greyneſs to Phlegm, here he reckons up the Cauſes of Phlegm. For all theſe either cool or moiſten, or do both. And Milk, though a Cure for an Hectick or Conſumptive Perſon in both theſe reſpects (he being hot and dry) yet it is not proper for all Men, eſpecially when the Inwards are diſtempered or in a Fever: for it is very apt to corrupt. Beſides it is above all other Phlegmaticks an Enemy to the Head, the Seat of Phlegm according to* Hippocrates,

Hippocrates, *and therefore to all the nervous kind. Thus does an Infant anticipate Old Age in the Cauſes, and whiten its Locks in the Nurſes Milk, before they be grown.*

[b] *It would make a Man laugh to ſee ſome Ladies* laterem lavare, *while by their Camphorate, and (as they think) youthful Waſhes, they haſten that Deformity they would thereby prevent. And illiterate Chymiſts would make as good ſport, did not their Tragical Miſcarriages beg your Pity. For what more miſerable than to ſeek their* Panacea's, *their Tree of Life; in the mortal Fumes of Mercury, Arſenick, Antimony, and ſuch things?*

[c] *Laughter may very reaſonably be thought a Cauſe of Old Age: becauſe it is ſo prodigal of the Vital Flame, that as burning Spirits blaze out their efficacious parts, and leave only a vapid Phlegm behind; ſo in the midſt of Laughter the heart may be ſad, and theſe Sanguine Flaſhes go out in gloomy Melancholy, the Aged Humour.*

CHAP. X.

Of things which refresh and recreate Old Age, and hinder its Accidents.

ALL Wise Men who have discoursed of this Matter, do unanimously agree in this; That those things which purge Phlegm, do cast out the humour, which is the cause of Greyness and the Original of the Accidents of Old Age.

But *Avicenna* in his first Chapter *Of the Complexions of Ages and Kinds* affirms, that not only Phlegm, but that all strange and extraneous Humours are the Causes of these Accidents. I judge this to be true; but it is Phlegm especially that doth the thing.

Therefore [a] Vomit is useful, especially afternoon, as *Avicenna* saith in his fourth Tract *Of Adorning*: Neither ought a Man to take a Vomit every day, but once or twice a Month, as *Rasy* teacheth in his Regiment, in his Book to *Almansor*, in the Canon *Of Vomit*. And so all the Latin Physicians do agree in this.

Galen's Purge is *Pilulæ de Mastiche* and *Aloes*: For they purge Phlegm, as *Isaac* saith in his Book *Of Greyheadedness*.

Also

Alſo the Purge that *Haly* appoints, and *Avicenna* likewiſe, hath this Property, namely, to purge gently the hurtful Humours, without any harm to the Native Moiſture. And therefore Purging is proper, which we ought to uſe in extruding theſe kind of Humours; and it muſt be underſtood of that Purgation, wherein there is no Laxative but *Aloes*. And ſuch *Aloes* ought to be *Hepatica*, as ſaith Royal *Haly*.

Its Attraction is not from far and remote Parts, but from thoſe it meets in its way, that is, from the Stomach and Guts, and the remoter Place of its Attraction is the Liver without the Veins, as is manifeſt in the ſecond Canon, in the Tract of *Hieræ*.

It ſeems alſo very likely that every [b] kind of Rue hath the Power of Purging theſe things. For *Ariſtotle* in his Epiſtle to *Alexander* appoints, that he ſhould take Rue every Morning. He ſaith that Rue drives away the Phlegm of the Stomach, that it is the Life of the Liver, that it ſtirs up the Natural Heat, and diſpels Windineſs. *Haly* alſo ſaith this in his Regiment.

Old Men ought to be purged, not with ſharp and violent Purgatives, but with milder, as with Broth of Pullets, *&c.* and

other gentle things as with *Myrobalans*, *Chepuli*, and many of the ſame kind.

Beſides, [c] Citrull-Seed is uſeful in purging the Reins and cleanſing of Humours. Rue alſo purgeth the Head and Reins, Stomach and Liver, as we have ſaid before.

A Clyſter alſo that purgeth Phlegm well, reſtrains the Accidents and Weakneſſes of Old Age, as *Avicenna* ſaith in his Canon *Of things that keep back Grey Hairs*: In which Clyſter theſe things ought properly to be, Mercury, Dwarf Elder, and Elder, ſo they be well mixt and ſtrained in the Clyſter. Such a gentle Clyſter is very profitable for Old Men, whoſe Nature is weaker.

But it ſhould ſeem, that every Purgative rather brings on than reſtrains Grey Hairs, and provokes the Accidents of Old Age, ſo that they approach the ſooner, rather than it puts any ſtop to their coming, becauſe *Hippocrates* affirms, as *Avicenna* teſtifies in the Chapter *Of Exerciſe*, that Purging Phyſick draws from the Body the greater ſhare of the Natural Moiſture, which is as it were the Subſtance of Life.

This is true, if ſuch Phyſick be adminiſtred, as doth indifferently purge [d] every Humour; or if it be given to ſuch as are [e] well enough in Health, and do not lack

lack the vertue of a Medicament.

Black Hellebore alſo well prepared doth ſeparate the Humour, that is the Cauſe of theſe Accidents; and *Avicenna* ſaith, that its Nature is to change the evil Complexion of the Body, and to bring on a better.

The Uſe alſo of Bathes is profitable for a faſting Stomach: for it conſumes the Phlegmatick Moiſture, eſpecially in thoſe that are of a cold Conſtitution.

In like manner Gargariſms, as *Ariſtotle* ſaith in his Book *Of the Secrets of Secrets.*

Old Men alſo are to be bathed faſting, eſpecially they that are Phlegmatick. For it is better that a Man ſhould receive from the Moiſture of the Bath, than the Bath from the Moiſture of a Mans Body.

But the Bath draws the Humours to the Superficies and Skin of the Body; and therefore ſeems rather a Cauſe than Impediment of Greyneſs, and rather to make Men grey than to preſerve them from Grey Hairs.

Therefore we have added, that Faſting muſt precede, and Evacuation of Superfluities be before Bathing, as *Hippocrates* ſaith.

Triſera of Black, Emblick and Bellirick Myrobalans is one of thoſe things which averts the Infirmities and Accidents of Old

Age, as *Raſy* affirms in his Tract *Of Adorning the Hair*; alſo an Electuary of Indian Myrobalans with Sugar keeps back Grey Hairs, as *Raſy* ſaith in his Book to *Almanſor*. Chewing of preſerved Myrobalans is a Cauſe, that the Hairs do not ſo early put on Greyneſs. *Avicenna* alſo teſtifies this in his Canon *Of Things hindring Grey Hairs*. And if chewing of *Myrobalans* and *Chepuli* preſerved be daily uſed, Youth is more eaſily preſerved.

For this *Triſera* operates by drying up the Phlegm; and that the more, if the Pine-Nut be added, which is hot and moiſt in the third, according to ſome in the ſecond Degree: but a ſmall Quantity is to be added.

For it hath the Property of drying up the corrupt Moiſture, of breeding a good one, of making that fat, and of ſtrengthning a ſick and debilitated Body: It is good for the Cough, and putrefyed Humors in the Lungs, it cleanſeth the Humors in the Reins and Bladder, it prevents Ulcers of the Bladder, and removes the Stone. It is a Medicine moſt fit for Old Men, and for them that have a cold Complexion: It muſt be taken after Meat: It hath more Vertue when freſh than old;

and

and (which is a Wonder among the Secrets of Nature) it may be both Meat and Medicine:

Meat, in that it reſtores the Natural Moiſture;

Medicine, in that it dries up and cleanſeth all ſtrange and foreign Moiſture.

Evacuation of the Preternatural Humidity is performed by any Medicine whatever, wherein are put the [f] Skales of Iron; but with more eaſe and better, where there is Gold well prepared, as *Avicenna* ſaith in his Tract *Of Things which keep back Grey Hairs.*

For Gold hath the Vertue to divide and ſeparate the Phlegmatick Matter from the true and uſeful Humour of the Body.

That Medicine alſo whoſe [g] Mine is the Indian Plant, caſts out the redounding Plenty of Phlegm. Of which the Prince ſpeaks, ſaying, That it is of a hot and dry Complexion in the Second Degree, of ſubtil Operation and Complexion; it opens Obſtructions, drives away Wind and Vapors, ſtrengthens the Bowels, bridles and reſtrains Anger, removes ſtrange and hurtful defluxions of the Humors, refreſhes the Nerves, and bedews them with a thin and ſubtil Moiſture; it is very good for the

Brain, it ſharpens the Senſes, chears the Heart it ſelf, and hath alſo a Vertue to ſtop immoderate Urine and the Melancholick Dyſentery.

Iſaac ſpeaks thus of it, "It ſtrengthens "all the inner Parts, expells the Superfluities of the Body, opens the Obſtruction "of the Liver, and helps the Superfluity "and Defect of the Bladder.

That is to be made choice of, which is of a blackiſh Inſide and Outſide, which contains as it were a Horny Hardneſs. The beſt is eaſily known: for being caſt into Water it eaſily ſinks to the Bottom.

The Medicine which lives [h] in the Air hath a Property of Strengthning, Diſſolving, Attenuating, Cleanſing and Conſuming; It ſtrengthens the Heart and all the principal Parts, it diſſolves, attenuates, cleanſes and conſumes ſuperfluous Phlegm, and Melancholy, whereſoever it abounds in Mans Body, but eſpecially if it be in the Stomach and Brain. Whence it is ſaid to have an unſpeakable Vertue againſt the Paſſions and Troubles of Old Age, whether it be taken in Meat, or in Drink, or in an Electuary.

It is read in ſome Book of the Latins, that a certain Queen wrote to another, that this

this was good againſt Old Age, that it did help the Melancholick, and Perſons troubled with the Paſſions of the Heart.

Alſo an Indian King wrote to another Prince, that he had no Treaſure within the Confines of his Kingdom preferable to this Plant.

Of it is made an Oyl moſt profitable for the Sight, and moſt adverſe to the Accidents of Old Age.

It is ſaid to live in the Air, becauſe without the Air it receives not Nouriſhment.

This is manifeſt in [i] Roſes, which in the Spring are bent back under Ground, and may be kept to Mid-Winter.

The Property of its Flower doth not abide above a Year: As the Moon encreaſeth, its Flowers encreaſe, and indeed as the Moon decreaſeth, its Flowers decreaſe. In Spring Time at the encreaſe of the Moon its Flowers are to be gathered; and in this Plant there are Ten Properties or Vertues.

The Medicine which lyes hid in the Sea agrees with and may be mixt with theſe aforeſaid; for it is of admirable Vertue and Efficacy againſt thoſe Paſſions of Age and Old Age, as Experience ſhews.

It is hot and dry in the Second Degree,

as *Isaac* affirms; it strengthens the Stomach, the Senses, and all the inner Parts. It very much helps against Fainting and the Falling-Sickness, if it be given to the Patients in the Winter or Spring-Time, so long as it doth keep.

The Use of the aforesaid Medicines will not do so much good in a hot Season [k] and Complexion, unless as much of a cold and moist thing be mixt with them, to temper their Heat and Dryness; also a little Saffron must be added.

We have done with the things which purge and waste those Humours, whence do flow all the Accidents of Old Age.

Notes on CHAP. X.

[a] *Here this great Chymist shews himself as great a Rationalist as* Galen *himself; and he proceeds in the readiest Method and with the choicest Medicines, that the most famous Physicians, whether Greeks, Latins, or Arabians, could furnish him withal.*

[b] *There be three kinds of Rue,* i. e. *Garden-Rue, Wall-Rue, and Goats Rue, all of them Herbs of great Efficacy and Use in Physick. But perhaps our Author means principally*

cipally Garden-Rue, which is of two kinds, narrow, and broad-leaved.

[c] The Seeds of Citrulls or Water-Melons are Diuretick, Opening, and take away the Sharpneſs of Humours, they cleanſe the Reins and Bladder, and lay the Effervescency of Blood and Choler.

[d] Here the Panchymagoga, Pills and Elixirs of our Quacks, and

[e] Here their general Directions for ſuch their Traſh are ſufficiently exploded. For it requires the deliberate and particular Conſideration of the beſt Phyſician, whether to purge his Patient at all, and (if requiſite) with what ſort of Phyſick, and where to terminate the Doſe. Of how many Murders then muſt they be guilty that let fly their poyſonous, ill-prepared and worſe proportioned Doſes at a venture among the Multitude, upon their own and their poor deluded Patients ſmall Diſcretion when and how to take them?

[f] Iron conſiſts of a more crude Mercury and Sulphur than Gold doth; but comes very near Gold, if well prepared: For as when the Body of Gold is opened, it becomes Aurum fulminans, ſo Filings of Iron or Steel diſſolved in Aqua Fortis, and precipitated with Oyl of Tartar, become Ferrum fulminans, and opening as the other is. And without

out doubt well prepared Chalybeates cautiously administred are very advantageous to many Patients.

g This is the Antients Agallochum, the Moderns Lignum Aloes. It is a Wood that is brought from India and Arabia, speckled, of a sweet Smell, in Taſt aſtringent, with some Bitterneſs; it is cloathed with a Skin, more truly than with a Bark, a little particoloured. But Garzias will have it a Tree like an Olive-Tree, sometimes leſs, which grows no where but in India. There are several sorts; but our Authour gives you the Marks of the beſt.

h Some think here is meant Roſemary, others a kind of Silk: Both which (eſpecially the former) all Phyſicians account great Revivers of the Spirits.

i Our Authour seems here to intimate something of a Chriſtmas Roſe; which to him was a Work of Nature; to the Monks a Miracle. Like the Roſe of Jericho or S. Mary, which the Monks will have to be a Roſe: But is indeed a ſort of Treacle-Muſtard. Their Argument taken from Eccleſiaſtic. 24. 14. As a Roſe-Plant in Jericho, is falſe: For this Plant grows not about Jericho, but in Arabiâ Deſertâ on the Shore of the Red Sea. And that Place in Apocrypha muſt be

be underſtood of Red or Crimſon Roſes. And then its Effect is a Cheat. For Women uſe it out of an Opinion, that at the Time of Travel it will ſhew the hour of Birth. Seeing (as they are verily perſwaded) if it be put in Water it opens not, before the Child begins to be born, and doth open the inner Oriſice of the Womb. But this ſuppoſititious Roſe put in Water at any Time openeth it ſelf, and not only on Chriſtmas-Eve *and at the Time of Birth. Nay, it hath opened it ſelf, when the Child has been dead in the Womb. O wonderful! that ſuch Superſtitions ſhould prevail amongſt People called Chriſtians; and yet it hath crept into the hearts of ſilly Women, That a Roſe of* Jericho *(eſpecially if conſecrated by the Pope) can do more than the Divine Power.* Bellonius *Obſ. l.* 2. *c.* 86. *p.* 338. *elegantly deſcribes it.* "*The Plants* "*which grow on this Plain call to mind a* "*certain little Plant, which ſome Impoſtor* "*Monks have named the Roſe of* Jericho; "*whoſe Root being put in Water, becauſe the* "*Plant doth open, they have taken ſome tolera-*"*ble pretext for their Impoſture: And to cauſe* "*Admiration in the Spectators, they affirm that* "*it only opens on* Chriſtmas-Eve, *and when* "*a Woman is in Labour. And they that* "*know not the Nature of it, think it can*

"*open*

"open at no time else; but they are deceived. And Cornutus c. 45. De Pl. Canad. p. 114. gives the Reason why it opens it self: "Nor "doth Water this in green Plants only; "but in the dry also, which we may see in "the Rose of Jericho, thirty years after it "is pulled up, whose Root, if you wet with "Water, the Plant which had its Branches "mound on a heap, shrivel'd, dry and dead; "presently its Arms do revive, and the con- "tracted Flowers expand themselves by a "certain stupendous Miracle of Nature; "whereby Midwives impose on poor teeming "Women, when they affirm that this there- "fore happens, because the time of Birth is "at hand: But it is a Story: for the same "happens at any time, if it have Moisture. Now by what reason Water applied fresh to the dry Rose of Jericho causeth it to bud and blossome; by as great reason may the new-admitted Air revive the Rose-bud, buried in the Earth some Months before: For Nature, the main Impediment removed, will proceed on her Work, and may begin to perfect that in December, where She left off (being stopt by Art) in March or April before. And by such artificial Methods, I believe, were those sudden (but reputed Magick, or Miraculous) Productions of Plants and Animals procured,

procured, which have characterized ſo many Devils or Saints to the leſs-conſidering part of Mankind, but in reality were only the Casts of the ſubtil Artiſts Skill in Nature.

[k] *This great Phyſician here intimates to us, that one Salve will not ſerve every Sore; but that all* Indicantia *are to be conſidered, before the moſt curious Analeptick be given. And then according to the Temper of the Seaſon and the Patient, he orders other Simples to be mixt with it to qualifie any Exceſs: Which is one great Reaſon why Phyſicians compound their Medicines.*

CHAP. XI.

Of thoſe things which preſerve Youth, and cauſe Grey Hairs to fall, and Black or Youthful ones to come in their room.

ALL hot Oyls preſerve Youth, ſo far as they hinder the Falling and Greyneſs of the Hair.

Oyl of Gith eſpecially doth this, and Oyl of *Coſtus*, as *Avicenna* ſaith in his Treatiſe *Of Oyls, and of things that keep back Grey Hairs.* Oyl of *Coſtus* taken in Drink hinders Old Age, as *Raſy* ſaith in his Book to *Almanſor.*

Oyl

Oyl of unripe wild Olives preſerves the Hair, if it be uſed daily, as is ſaid in his ſecond Canon, in the Chapter *Of Olives.*

Likewiſe waſhing with Water and Oyl hinders hoarineſs, as *Ariſtotle* ſaith in the End of his Book *Of Animals.*

And if all hot Oyls do this, we may reckon into the number Oyl of Balm, *Oleum Benedictum*, and that which by Art is made of Bricks.

Theſe things preſerve the Hair.

But ſomething muſt be ſaid of thoſe things that root out the Grey Heirs, and bring new and youthful ones. For *Abohaly* ſpeaks of theſe things in his fourth Book in the Chapter *Of things that hinder Grey Hairs.*

Now amongſt the things that Men have experienced before our Time, and do experience in theſe very Times of ours, theſe are ſome;

Red *Dragantum* and *Albalcae* of each one drachm: for they ſtrip off the Grey Hairs, and in their ſtead do plant Black and Youthful ones.

Nevertheleſs no Man is able to bear or endure this, but he that hath a ſtrong and moiſt Body.

And moreover we muſt ſee to adminiſter

ſter it after the giving of ſome other Medicine that cleanſes and moiſtens the Lungs.

Now *Iſaac* ſaith, that if men drink Borage boiled with Water and Sugar or Honey, it doth excellently cleanſe the Pipes of the Lungs.

Alſo Celtick Spike drunk with Wine frequently, doth render the Breaſt and Lungs clean; and many other things, that are delivered in the Books of Phyſicians, effect this; As

A [b] certain Herb like unto Marjoram, whoſe Leaves are of a Blue or Sky Colour, and round as a Penny: Which increaſeth as the Moon increaſeth, and decreaſeth as ſhe decreaſeth. It grows on Mountains and Rocks of Rivers; it hath one Leaf ſucceſſively after another; ſometime it remains bare, its Flowers are of an Orange Colour, as is there ſaid. If any one ſhall take of this Plant to the weight of a Peaſe, and as much of the Cuttle-fiſh, and ſtop it up cloſe in a Veſſel three Days, and drink it for ſome days with Cows Milk inſtead of Food, the Grey Hairs will ſhed, and Black ones come in their room, and the Man will become more juvenile.

I have not tryed theſe things; But this Accident may be removed for a time, and

how it may be done is found in Phyſick Books.

NOTES on CHAP. XI.

[a] *How to do this is now well known* lippis & tonſoribus *and to all Peruke-makers and Inſtruments of Luxury in* Europe.

[b] *Some think this to be the Wonderworking Moon-wort of the Chymiſts, or the Moon-rue of the Germans. It grows in high Woods, it hath a round Stalk and only one Leaf, diſſected with five or ſeven Gaſhes on each ſide, almoſt like Rue, with a great deal of ſmall Seed on the top of the Stalk. The Root hath a great many Fibres like Broadleaved Plantain. It is to be found in* July *and not after. It is called Moon-wort becauſe (as ſome ſay) it increaſes and decreaſes with the Moon; and how many days the Moon is above the Earth, into ſo many Gaſhes is its Leaf indented. Others would have it to be* Bolbonac: *But this it cannot be; for the Fruit, not the Leaf, of* Bolbonac *is round, nor doth this encreaſe and decreaſe with the Moon as Moon-wort is ſaid to do.*

CHAP.

CHAP. XII.

Of things which restore and strengthen the Natural Heat, weakned by the Course of Nature, that is, by Dissolution of the Native Moisture, and Augmentation of an Extraneous one.

I Have read many Volumes of the Wise, I find few things in Physick, which restore the Natural Heat, weakned by Dissolution of the Innate Moisture, or Increase of a foreign one.

But certain Wise Men have tacitly made Mention of some Medicine, which is [a] likened to that which goes out of the Mine of the Noble Animal. They affirm that in it there is a Force and Vertue, which restores and encreases the Natural Heat.

As to its Disposition they say it is like [b] Youth it self, and contains an equal and temperate Complexion.

And the Signs of a temperate Complexion in Men are, when their Colour is made up of [c] White and Red, when the Hair is Yellow, inclining to [d] Redness and Curling.

According to *Pliny*, when the [e] Flesh is

moderate both in Quality and Quantity, when a Mans [f] Dreams are delightful, his Countenance [g] chearful and pleasant, and when his [h] Appetite of eating and drinking is moderate.

This Medicine indeed is like to such a Complexion: For it is of a temperate Heat, its [i] Fume is temperate and sweet, and grateful to the [k] Smell. When it departs from this Temperature, it departs so far from its Vertue and Goodness.

This Medicine doth therefore temperately heat, because it is temperately hot: It therefore [l] heals, because it is whole: When it is sick, it makes a Man sick: When it is distempered, it [m] breeds Distempers, and changeth the Body to its own Disposition, because of the Similitude it hath with the Body.

For the Infirmity of a Brute Animal rarely passeth into Man, but into another Animal of the same kind: But the Infirmity of a Man passeth into Man; and so doth [n] Health because of Likeness.

Know (most Gracious Prince!) that in this there is a great Secret. For *Galen* saith, that whatever is dissolved from any thing, it must of necessity be assimilated to that thing: As is manifest in Diseases passing

paſſing from one to another; ſuch is Weakneſs of the Eyes, and Peſtilential Diſeaſes.

This thing hath an admirable Property, for it doth not only render Humane Bodies harmleſs from Corruption, but it defends alſo the Bodies of Plants from Putrefaction.

This thing is ſeldome found, and although ſometime it be found, yet it cannnot commodiouſly be had of all Men. And inſtead of it the Wiſe do uſe that Medicine, which is in the Bowels of the Earth complete and prepared, and that which ſwims in the Sea, and that which is in the Square Stone of the Noble Animal: ſo that every part may be free from the infection of another.

But if that Stone cannot be acquired, let other Elements ſeparated, divided and purified be made uſe of.

Now when this thing is like to Youth, that is, of temperate Complexion, it hath good Operations: If its Temperature be better, it produceth better Effects: Sometimes it is even in the higheſt Degree of its perfection, and then it operates beſt; and then there is that Property, whereof we have ſpoken before.

This differs from other Medicines and Nutriments, which heat and moiſten after a certain temperate manner, and are good for

Old Men. For other Medicines principally heat and moiſten the Body, and ſecondarily they ſtrengthen the Native Heat: But this doth principally ſtrengthen the Native Heat, and after that [o] refreſhes the Body by moiſtening and heating it. For it reduces this Heat in Old Men, who have it but weakly and deficient, to a certain ſtronger and more vehement Power.

If a [p] Plaſter be made hereof and applied to the Stomach, it will help very much: for it will refreſh the Stomach it ſelf, and excite an Appetite; it will very much recreate an Old Man, and change him to a kind of Youth; and will make Complexions by what means ſoever depraved or corrupted, better.

Many Wiſe Men have ſpoken but little of this thing, they have indeed laid down another thing like it, as *Galen* in his fifth Book *Of Simple Medicines*, and *Johannes Damaſcenus* in his Aphoriſms.

But it is to be obſerved, that [q] *Venus* doth weaken and diminiſh the Power and Virtue of this thing.

And it is very likely that the Son of the Prince, in his ſecond Canon *Of the Operations of Simple Medicines*, ſpoke of this thing, where he ſaith, that there is a certain

tain Medicine concealed by Wiſe Men, leſt the Incontinent ſhould offend their Creator.

There is ſuch a Heat in this thing, as is in Young Men of a Sound Complexion, and if I durſt declare the Properties of this Heat, this moſt hidden Secret ſhould preſently be revealed.

For this Heat doth help the Palſical, it reſtores and preſerves the waſted Strength of the Native Heat, cauſeth it to flouriſh in all the Members, and gently revives the Aged.

In like manner, becauſe of Similitude, let the Square Stone of the Noble Animal, the Mineral Sun, and the Matter which ſwims in the Sea be made uſe of. Theſe three things well prepared are aſſimilated to the Native Heat of a healthy Man.

The Antient Sages have alſo reported, that there is another kind of Medicine, which is able to perform this, namely, Wine artificially mixt and prepared, whereof there are five Properties, as *Galen* ſaith.

Wine mixt with Water, 1. Heats the whole Body.

2. As it were pierceth the Members.

3. Tempers the Humors.

4. Excites Natural Heat.

5. Chears the Heart; which I think is to be imputed to the Wine not the Water: And it muſt be underſtood of that Wine which is [t] ſtrong, and is found in *Syria.*

Alſo Royal *Haly* in his Chapter *Of Old Age*, where he diſcourſes of Drink, ſpeaks thus, "If any one uſe it, according to the "Meaſure, and at the Time he ought, it "will ſtrengthen the Native Heat, and "diffuſe it through the whole Body; it "will diſperſe Cholerick Humors, and tem-"per them by purging by Sweat and "Urine; it will make a hard Nature ſoft-"er; and will moiſten, when through too "violent Labour Dryneſs doth happen. It "begets Chearfulneſs and Joy, and miti-"gates Melancholy.

It is ſaid alſo, that the white and ſubtil ſhould be drunk with a great deal of Water, eſpecially when the ripe Age of Man, and the time of full growth is come.

But Sowre and Old Wines are to be avoided: If Men be of neceſſity forced to drink ſuch Wines, let them be daſhed with ſweet Water and Warm; and before they be drunk, let them ſtand mixt for ſix Hours.

For *Iſaac* doth thus ſpeak of ſtrong Wine mixt: "Wine mixt doth cool hot "Bodies, moiſten the dry, make dry the "moiſt,

" moiſt, and produce contrary Operations. Whence the Antients likened it to the great Treacle, becauſe one may ſee two contrary Vertues latent in it.

We would have all underſtood of ſtrong Wine mixt, wherein are five Properties, " Colour, Smell, Taſt, Subſtance, Age.

A Man ought to drink that Wine, which is yellowiſh.

Haly affirms, that Wine ſhould be drunk, whoſe Colour enclines to Redneſs.

Avicenna ſaith, Red is moſt eligible, which is clear of Subſtance, in Taſt neither bitter nor ſweet, but Pontick. But if it ſeem too Vinous, it ought to be mixt with Spring-Water, where there is no extraneous Vapor.

Royal *Haly* ſaith, that Old and Sowre Wine ſhould be avoided.

Iſaac thinks, that after a Year is over, the Goodneſs and Strength of the Wine doth begin.

None almoſt do ſpeak of the ſpace of Time, wherein this Mixture ſhould be made, except Royal *Haly*, who ſeems to have ſpoken well in his foreſaid Canon *Of Old Wine:* For unleſs Wine remain for ſome Time mixt, the Wine by Digeſtion in the Stomach will be ſeparated from the Water,

For

For the hot and fiery part aſcends, and the Earthy will remain in the Bottom of the Stomach, as appears by a Glaſs-Veſſel full of Red Wine; ſo that if Water be poured upon it, and the Veſſel cloſed, that no Air can get in, you ſhall ſee the Water ſink to the Bottom.

But this Claſhing of the Wiſe about the Colour and Seaſon of Wine is not worthy ſo great Admiration, ſeeing that diverſity of Soils doth often cauſe it.

For the Vertue of Plants is various according to the Variety of Places and Provinces, as *Haly* ſaith upon *Galen*'s Regiment, where he ſpeaks of the Correction of Medicine.

Ariſtotle Of the Secrets of Secrets affirms, That Wine ſhould be drunk by Old Men, and them that plentifully flow with Phlegm; he thinks it hurtful for the Young and Hot.

Red Wine encreaſes Blood more than White, and is in ſome meaſure better than all Wine, and more agreeable to Mens Complexions, ſuch namely as grows on a Soil encloſed between Hills and Dales, whoſe Cluſters are of a good Sweetneſs and Maturity, in a ſubtil and pure Air, and which are not gathered before the Force of their

their Subſtance be rebated, their Colour become Golden, namely, a Mean between Red and Yellow, their Taſt ſharp, pungent and delectable, and before their Subſtance be clear.

When the Wine ſhall be ſuch, let a Man drink as his Age and the nature of the Seaſon will permit.

For then it will preſerve the Stomach, ſtrengthen the Natural Heat, help Digeſtion, defend the Body from Corruption, carry the Food to all the Parts, and concoct the Food till it be turned into very Blood: It alſo cheers the Heart, tinges the Countenance with Red, makes the Tongue voluble, begets Aſſurance, and promiſes much Good and Profit.

If it be over-much guzzled, it will on the contrary do a great deal of Harm:

For it will darken the Underſtanding, ill affect the Brain, render the Natural Vigor languid, bring Forgetfulneſs, weaken the Joynts, beget ſhaking of the Limbs and Bleareyedneſs, it will darken and make black the Blood of the Heart: Whence Fear, Trembling, Weakneſs of the Genitals, and the Deſtruction and Ruine of the Seed do ariſe.

And, which is worſe, it breeds the [w] Le-

proſie,

profie, and ſo imitates the Nature of the Serpent, which taken immoderately, and not as Phyſicians adviſe, is mortal: of which well prepared, Antidotes are made that cure Diſeaſes.

NOTES on CHAP. XII.

[a] *Some would have this to be Quinteſſence of Mans Blood: But what the Author ſpeaks of, cannot be predicable of any Quinteſſence: For his* Arcanum *is applied Plaſterwiſe, Quinteſſences are taken inwardly. Neither does he mention any Preparation of it at all, but gives only the Vertues of it* in puris naturalibus.

Some might imagine it a Precious Stone, that turns its Orient Splendor into a ſordid pale Bluſh at the Venereal Pollutions of its Poſſeſſor. But no one can imagine that the Sapphire in a Ring can contribute to the Guilt of the Incontinent otherwiſe, than as ſometimes it is the Price of their Iniquity, which its fading doth betray.

Now our Author declaring he could meet but with little of it in Phyſick, I gueſs we muſt have recourſe to Divinity, in which he was alſo converſant. Where in 1 King. 1. 1, 2, 3, 4.

2, 3, 4. *we meet with that Medicine more plainly, which is here more obſcurely deſcribed.*

1. Now King David was old, and ſtricken in years, and they covered him with Cloths, but he gat no Heat.

2. Wherefore his Servants ſaid unto him, Let there be ſought for my Lord the King a young Virgin, and let her ſtand before the King, and let her cheriſh him, and let her lye in thy Boſome, that my Lord the King may get Heat.

3. So they ſought for a fair Damſel thorowout all the Coaſts of Iſrael, and found Abiſhag a Shunamite, and brought her to the King.

4. And the Damſel was very fair, and cheriſhed the King, and miniſtred to him: but the King knew her not.

The Jews ſay, that when Saul *was eaſing himſelf,* David *cut off the Skirt of his Robe; for which* David's *Heart ſmote him, and the Qualm came ſo cold over his Heart, that he could never after recover it. Others ſay, He quaked ſo terribly at the ſight of the Angels drawn Sword, which deſtroy'd his People, that the Cold Fit held him to his dying-day. But King* David *was old and ſtricken in Years, and they covered him with Cloths, but he gat no Heat. Wherefore his Servants ad-*

viſe

vise him to this Remedy.

[b] *Our Author has given* Abishag *the very fair Damsel's Adumbration most curiously.*

[c] *Here are this fair Shunamite's Rose of* Sharon *and Lily of* Damascus, [d] *her Hair like Purple in curling Locks,* [e] *her two young Roes that are Twins feeding among the Lilies,* [f] *her Head filled with the Dew, and her Locks with the Drops of the Night,* [g] *her Countenance fair as the Moon, clear as the Sun,* [h] *her Fruit sweet to her Taste, as She sits under the Shadow with great delight,* [i] *her Spikenard and chief Spices,* [k] *while the Southwind blows upon her Garden, that the Spices thereof may flow,* [l] *her Well of Living Waters and Streams of* Lebanon, [m] *And here the faireſt among Women is wounded by the Watchmen, and then her Beloved departs.*

[n] *Here our Author allows a wholesome Contagion as well as a morbid, and a Sympathy in Health as well as in Sickness between Creatures of the same Kind, which argues that this Help meet for an Old Man must be somewhat Humane.*

[o] And let her cherish him.

[p] And let her lye in thy Bosome, that my Lord the King may get Heat.

[q] But the King knew her not.

[r] *This*

This danger of Incontinence is another convincing Argument, that our Authors Cataplaſm is a Virgin, the greateſt Temptation to that Fault.

Now if the Sin of eating the Tree of Knowledge of good and evil, were the Scriptural Knowledge of a Woman (as is ſome Learned Mens Opinion) a ſpotleſs Virginity may very likely do ſome Good in protracting that evil Day of Man, which Woman's corruption firſt brought upon him.

Or admit, if our firſt Parents had not eat the Apple, (as moſt Divines allow they really did) Man might have been conceived without Sin or brought forth without Sorrow, this and all other Acts being naturally performed according to the Will of his Creator, as the Sun goes round without Sin; but that by the Fall, Will and Pleaſure is become Sinful, and Luſt exorbitant, which before was as pure innocent natural Propenſity, as for the Stars to keep their Courſes: Even in Nature this way corrupted, the Remedy is highly Rational. For in this Caſe the Virgin Heat irritated and exalted by the Contact of Man thus Old, exerts it ſelf by its Incubation on her Bedfellow, when ſhe fails of Conception by him; and ſo acts that Vigor outwardly in preſerving her decaying Species, which ſhe would otherwiſe inwardly in Procreation

ation of it anew. And on the other side this Old Dust and Ashes may by his warm Concubine have some Sparks kindled in him, so as to keep the Embers alive, that for want of fewel are not able to break out into a Flame of Lust, however willing, though insufficient to take green Wood. But if the Old Mans Vital Flame thus trembling and lambent on himself, should proceed to animate Posterity, he must only expect his own speedy Extinction.

[s] *This is Old Mens Milk, for there is no fitter Vehicle to accelerate the heavy Circulation of their Blood, than Generous Wines.*

[t] *But what shall we say of Rhenish, White and Claret, which have an innate watrish Crudity, besides a worse mixture oftentimes at the Vintners?*

[u] *These Properties should be well considered in our Beer and Ale, whose Cold Clime refuseth the Grape. And since Fire is to them, what the Sun is to the Grape, we should take great care they be well boil'd, and allow them time enough to ferment and ripen. But here I must take notice of a modern ill Custome of drinking Brandy, which may very well serve Medicinally upon extraordinary Occasion; but the constant Use of it must needs dry exceedingly, the Blood and Inwards especially, and so turn Mens Bodies to dry old Skeletons,*

tons, *or by creating Obſtructions in the Alimental Paſſages, cauſe Dropſies, and either haſten Old Age, or by Death prevent it.*

[w] *How often do Tavern-haunters purchaſe their Liquor with Rubies in their Faces, which here and there drop off in a leprous Scurf? A fit Intimation they ſhould be ſecluded Man's Society, which they have abuſed; when their very Looks do cry them Unclean.*

CHAP. XIII.

Of things which repair the Faculties and Senſes, and reſtore the Strength of the Body.

I Have found ſome Medicines in the Books of the Wiſe very profitable for reſtoring the Senſes and Faculties of Humane Nature, and one eſpecially, which is of the [a] Serpentine Kind.

But although there be many kinds of Serpents, yet three in eſpecial manner are agreeable to this Microcoſm.

The full Knowledge of one of which hath neither come to the Greeks nor to us; it is perfectly known only to the Æthiopians: And this Serpent is the [b] Dragon.

But the Knowledge of the Properties of the others hath arrived even at us.

Such is the Serpent, which of *Avicenna* in his fourth and fifth Canon is called a [c] Viper, and the other is the [d] Snake.

Haly and *Avicenna* write of Vipers, saying, that Vipers are Serpents having flat Heads and not broad, their Necks are little and slender, their Tail short, in their going they make a Hissing and a Noise.

A Man must hunt them between the [e] latter end of Spring and beginning of Summer. They which are of the better Sort are Yellow, and among the Yellow the Females. They are distinguished, in that the Males have only one Tooth, the Females several.

But care must be had lest Asps be chosen, such as are White, living in Fish-ponds, on banks of Rivers, and watry Places; for such use to do harm, and cause Thirst.

But let those be taken, which are slow of Motion, living in Places far remote from Moisture, and if possible to be effected, they should dye as they are taken, and let four inches be cut off the Head and Tail, let the Guts be taken out, let them be washt very clean with Water and Salt, and let them be boiled again and again in Water and Salt, till the Flesh may easily be pulled and separated

rated from the Bones, then let them be beaten in a Mortar, let the Fleſh be anointed with the Oyl of Balm, and dryed in the Shade.

And a Man muſt take heed, that the Sunbeams do not fall upon the Fleſh before it be dried, nor afterwards; For the Sun by his Power doth ſpoyl the Fleſh of its Vertue, ſo that it [f] expells no Poyſon received either by Bite, or in any Drink.

Avicenna hath reported ſuch things in his fifth Canon. Alſo in his Chapter *Of the Leproſy* he commends Mountain Vipers and white, and ordereth that the Head and Tail be cut off both at once.

In like manner Royal *Haly* in his laſt Diſcourſe of his Practice adviſes that thoſe be had which live in Houſes and Salt Waters, and Young ones, in which is a red Colour inclining to Brownneſs, whoſe Heads are flat.

Alſo in his Chapter *Of the Leproſy* he ſaith, that a certain Quantity of their Trochiſces may be taken with Arrian Wine; And *Avicenna* ſaith with Red Wine: But Arrian Wine is Red. As for the *Preparation*, enough is ſaid already.

The [g] *Property* of the Viper, as *Haly* ſaith in his ſecond diſcourſe of his Practice, is to purge the inner Parts from ſuperfluities, and

to bring out the venomous Humour to the Skin, and to get it out by Sweat, or Lice, or Excoriation, to heal the Venomous Bites of Animals: and *Galen* ſaith in that Expoſition, that there is not a Medicine better than this for ſtrengthening the inner Parts, and clearing the Body of bad Humours.

But it is alſo neceſſary, that ſome other Medicine be artificially mixt with it, which may in like manner overcome the Poyſon, ſuch as *Caſſia lignea*, *Zedoaria*, Citron Rind.

After the ſame manner *Avicenna* ſpeaks of the Serpent in his ſecond Canon; but he does not expreſs whether he would be underſtood of the Viper, Snake, or Dragon; his Words are to this purpoſe; "The Fleſh of "the Serpent, when prepared, forceth all the "Humours to depart to and penetrate the Skin, and properly when a Man is purged; it alſo [h] prolongs Life, maintains the Faculties of the Body and preſerves the Senſe and Youth; it hath a great Power of drying, yet but gently of heating: But it hath an admirable Virtue againſt the [i] Leproſy: It hinders the Approach and Increaſe of the Kings Evil, it cures the Griefs of the Nerves, it ſharpens the ſight: for *Avicenna* teſtifies this in his fourth Canon *Of the diſpoſi-*

tion

tion of the Viſive Faculty; alſo the Uſe of it preſerves Health.

But the Latins, as it appears to me, ſpeak of the Snake. For they ſay, it is good for the Dropſical and them that are troubled with the Spleen, and them that have any Defect in their Sight, alſo that it is uſeful to recruit all the Faculties, and that it brings aid and aſſiſtance towards the curing and removing Acute Diſtempers.

The Son of the Prince *Abohaly*, in his Canon *Of the Leproſie*, ſaith, that a Man ought to ceaſe from the Uſe of this Fleſh, when he is troubled with a Miſt before his Eyes, or an Inflammation of his Belly.

Haly affirms that this Fleſh is not to be given, but when Diſeaſes come from the ill nature of the Humors; and that it is not to be uſed, except it be mixt with Styptick Spices, that have a Property againſt thoſe Diſeaſes, and the Mixture muſt be of ſo long continuance, as till it be fermented, otherwiſe [k] it will be nothing worth.

The Quantity of the Aromatick Spices in my Judgment ought to be ſuch, namely, One part of the Fleſh, and Seven of the Aromatick Spices. This holds true if the Place be not hot, nor the Complexion high.

But if the Place be cold and the Complexion chill, there ought to be one part Fleſh; and Ten of the Aromatick Spices.

And, as ſome think, theſe are the things which ought to be mixt with it, Cloves, Nutmeg, Mace, Citron Rind, Zedoary and a little Musk.

Some have judged this Fleſh ſhould not be taken, but when the Sun aſcends. Perchance the thing was made of this Serpent, which was given to a certain Lady in *Germany* in our days. For it happened that there were two Siſters, both fair, one of which moved with Envy gave the other Poyſon to drink, ſo that her Hair and Nails came off, and She endured wonderful Miſery: After She had taken this Medicine, She looked like a Girl of Twenty, although She were much older; her Hair that before was Black turn'd Flaxen, and an equal Complexion of White and Red did ſucceed.

NOTES on CHAP. XIII.

[3] *As in the former Chapter Woman, who was the Mediatrix of Sin and Death between the Serpent and Man, was made uſe of to prevent*

vent Death; ſo here the Serpent himſelf, the Arch-plotter of that Death, is taken in his own Snare, the Decree of the Almighty is executed upon him in the very literal ſenſe, and though he can hurt Man's Heel, yet he muſt loſe his own Head, and make one of the greateſt Antidotes againſt his own invenom'd Spight and Man's Death, which he ſo much deſigned. Thus to his own coſt hath the Serpent perſwaded us to taſte of that Tree of Knowledge, by whoſe Experience we have found how to reſiſt the Evil by the Good that is in himſelf. And herein our Author makes good, what in his ſecond Chapter he told us, That in whatſoever thing the Moſt High GOD hath put an admirable Vertue and Property, there He hath alſo placed Hurt, as it were the Guard of that very thing.

[b] *The Æthiopian Dragon according to* Bellonius *is thick about the Belly, hath two Feet, and as many Wings whole like Bats, and the Tail of a Serpent. They are ſo big, that without making Uſe of their Poyſon, they kill Elephants, and all other Beaſts by mere Force. Whence* Lucan lib. 9. *ſings thus:*

Rumpitis ingentes amplexi verbere Tauros,
Nec tutus Spatio eſt Elephas, datis omnia Letho,
Nec vobis opus eſt ad noxia fata Veneno.

With mortal Gripe you ſqueeze out huge Bulls Guts,
To th' Elephant's Bulk no Fence is, Death you bring
To all; for Death you have no need of Sting.

[c] *The Viper is a Serpent about an Inch thick, and two Cubits, but generally leſs in Length, parti-coloured and Yellowiſh, he bears his Neck upright, and crawls with the reſt of his Body: He leaps when he bites. The Male according to the Antients hath only two Teeth, and the Female four; therefore* Nicander *ſaith* in Theriacis,

Τῷ μὲν ὑπὲρ κυνόδοντε δύο χερὶ τεκμαίρεσθαι
Ἰὸν ἐρευγόμενοι, πλέονες δέ τοι αἰὲν ἐχίδνης.

With Dog-Teeth two Man's skin Male Vipers gore
Diffuſing Poyſon, Females bite with more.

But Baldus Angelus *ſaith, the Male-Viper hath four Teeth, only at certain Times he caſts two of them, which made the Antients think he had but two. But if a Man will be at the trouble to anatomize Vipers, he ſhall find they have twelve Teeth, ſix on either ſide in the upper Jaw, and twenty two, eleven on either ſide, in the nether Jaw, in all*

thirty

thirty four, which they uſe in eating; beſides the Dog-teeth before mentioned, with Bladders wherein they contain their Poyſon, which once voided gathers again after the manner of Excrementitious Humors: And with theſe Teeth only they fight and poyſon. The Male hath a narrower and ſharper Head, thicker Neck and ſmaller Body than the Female. His Tail grows ſmaller by Degrees as in other Serpents; hers is ſmall at once. He hath alſo rougher Scales at his Tail, which in his Anger he ruffles as a Cock doth his Feathers. It is obſervable, that the Female-Vipers firſt conceive Eggs all of one Colour like Fiſh-Rows, and then bring them forth young Vipers, whereas other Serpents firſt lay Eggs, and afterwards hatch them. But the Female's biting off the Male-Viper's Head in Coition, and the Young ones eating themſelves out of the old Viper's Belly, are both mere Fables.

[d] *The Land-Snake is a harmleſs Creature: For if he bite he inflicts no Venome, but the bare Wound. But the Bite of a Water-Snake is exceeding dangerous.*

[e] *They ſhould not be taken preſently, as they come out of their Winter-Quarters; but when they are well fed; yet before they are with Young.*

[f] *Hence*

[f] Hence it is evident of what Moment the true Preparation of Medicine is.

[g] Treacle, the most serviceable Medicine in common Use, sufficiently shows the Vertue of the Viper, which is the Basis *of that famous Composition. Nay, Treacle alone or some Mixture with it is the Mountebanks Sheet-Anchor to save their Wrack in the Stygian Lake: For these Fellows must, to please the People, either poyson their Guts upon the Stage as often as they break their Fasts, or they must keep two Lents in one Year. I find Treacle in the Description of* Orvietan's *Secret, a noted illiterate Mountebank in* Rome, *who promised others immunity from Poyson by his Electuary, but at last dyed himself of Poyson. These Cheats are well set out by the Father of the Poets.*

Non enim sunt ii Scientia aut Arte Divini,
Sed superstitiosi Vates, Impudentesq; Harioli,
Aut inertes, aut insani, aut quibus egestas imperat:
Qui sibi semitam non sapiunt, alteri monstrant viam.

For the sake of English Empiricks, thus:

In Science or in Art Divines they're none,
But Superstitious Bards, who Charms do boast,
Lazy, or Mad, or under Want they groan:
They'd be your Guides that never that way crost.

[h] The

[h] *The Reason of this may be drawn from that Similitude, our Author mentioned in his second Chapter, which by Physicians since his Time is called* Signature. *For as the Serpent renews his Youth by casting his Skin yearly; so in Medicine he produceth the like Renovation.*

[i] *And so from his Spots we may gueſs him good against the Leproſie.*

[k] *Here he illustrates what he said before in* Chap. II. *That "out of the Serpent, Hellebore "and Gold no Man can fetch any noble or "sublime Operation, unleſs he be Wise, Skilful, "and have of a long time experienced them.*

CHAP. XIV.

Of Things that excite the Animal Faculty, refresh Mens Bodies, and quicken Motion.

ALL [a] Wise Men, that have yet treated of the Regiment of Health, constantly affirm, that the Aged and Men well grown in years, presently after they are risen from Sleep, should be anointed with Oyl; So Royal *Haly* in his fifth Treatise *Of the Regiment of Old Men.*

For such Anointing excites the Animal Faculty,

Faculty, and with it all the Reſt; for all other Faculties depend of and proceed from that, as *Avicenna* ſaith in his firſt Canon *Of the Faculties.*

But with what things this Anointing ſhould be made, Phyſicians do very much vary.

For the Son of the Prince *Abohaly* in his Chapter *Of Oyls* affirms, that all kinds of Oyl refreſh the Body, and help its Motion: But if all do this, it cannot otherwiſe chuſe, but that one ſort muſt be better than another.

Haly in his Treatiſe *Of the Regiment of Old Men*, thinks that Old Men ſhould be anointed with the Oyl of Squill, and with the Oyl of Violets mixt with the Oyl of Chamomel, and with the Oyl of Dill.

But *Ariſtotle* affirms in his Books *Of the Secrets of Secrets*, that Anointing ought to be made with ſweet Smelling Oyntments in the Morning at convenient Seaſons, that is, in Autumn, and Winter with Oyntments made of Myrrhe, and with the Juice of an Herb which is called a Blite; in Summer and Spring Time *cum Unguento Cæraſino* (made with Sanders) *Emilegis*, and the Juice of *Enablætti*: And he affirms this in his Canon *Of Baths.*

I ſhall

I ſhall ſay nothing of the making of Oyntments, but that Sheeps Suet may be mixt with every Oyntment.

Campanus Germanicus, who lived a long time ago, ſaith, the Wiſe Men of *India* after Scarification did lay on this very thing with Oyl of Balm.

The Son of the Prince, in his Canon *Of Wearineſs*, where he ſpeaks of Balm, ſaith, it ought to be fortified with Wax or Pitch, that it may long retain its Vertue and Operation.

And thus we ſee one Oyl operates more ſtrongly in Old Men than another.

NOTE on CHAP. XIV.

[a] *We find in Holy Writ, before* Hippocrates *lived, Wine was Man's inward, and Oyl his outward Analeptick: And Unction was uſed by him, and by the Sons of Art for many Ages after him: Only the Wiſdom of our Age knows ſcarce any Uſe of it, except* contra Pruritum, *and* Pruritum Venereum. *An erroneous Neglect undoubtedly. Nothing can be more apt for our Author's Purpoſe; Since Old Mens Natural Heat, as a weakned Garriſon, ſlights the Out-works, and fairly retires*

to

to the Fort of the Heart, till Supplies come from without. Now Unction is an Evacuation to the outer Parts of the Body, because it heats, attenuates and melts those useless Humours, that are discharged to and lodged in the Habit of the Body; and then of themselves they dissipate and evaporate; And so there is Way made for the vital Flame to play from the Heart. But if the Unction be hot, it not only softens the out Parts, but its Vertue reacheth the very inward Humours, and so heats, attenuates, and disperses them.

CHAP. XV.

Of things that cause Clearness, Cleanness and Ruddiness of Skin, and that take away Wrinkles.

ALL things that move the Blood and Spirits to the Skin adorn and cloth the Skin with Beauty, Cleanness and Ruddiness; and this thing is promoted by whatsoever doth gently cleanse the Skin, rendring it thinner, and making it clean from those things that stick dead on its Surface.

And in performing this, Care must be had of three things, namely, of Cold,

Cold, too much Heat, and the Wind.

Now Blood is moved to the Skin three ways, namely, by breeding of good and ſubtil Blood, by its Purity, and by Expanſion.

Things that breed good Blood are thoſe of good Juice; amongſt which, according to *Pliny*, is ſubtil and ſweet ſmelling Wine; as *Iſaac* ſpeaks of Bread well baked and leavened, and alſo all manner of Meats ſo they be but of good Digeſtion. For Digeſtion is the true Fountain of good Blood and Humour. So doth *Avicenna* affirm of theſe things. Thoſe things alſo breed good Humour, that are boyled [b] covered without Water, and dry roſted.

In like manner that Drink is neceſſary, which moves the Blood from the inner Parts to the outer, ſuch as [c] Broth of Pulſe, Wine, Milk, Mede, and the like drunk on a faſting Stomach. And ſeveral have had Experience of theſe things, as *Avicenna* ſaith in his fourth Canon.

Haly in the end of his firſt Diſcourſe of his Practice ſaith, that drinking of Wine and daily eating of wholeſome Fleſh makes a good and fair Colour.

And things that dry the Blood are theſe, *Trifera Saracenica* made up with Myrobalans;

lans; and the Antients affirmed that *Caſſia fiſtula* could do the ſame

Perl prepared doth make the Blood of the Heart clear and fine, as *Iſaac* ſaith in his Degrees.

Things that diſperſe and ſpread abroad the Blood are many; and this is done two ways;

The *firſt* is, *either* by taking things *in at the Mouth*, ſuch as are Pepper, Ginger, Cloves, Saffron properly boyled in Wine, otherwiſe it tingeth the Blood; as alſo if two Drachms of Hyſſop and one Drachm of Saffron be drunk with Sugar. And a Man may eat Herbs, ſuch as Radiſh, Leeks, Onyons, if he eat not often of them, as alſo [d] Garlick well prepared.

Or, if the Soul be [e] ſtirred by certain Operations, Actions, and Motions; of which ſort are Wrath, Joy, Mirth, [f] Anger, and what ever provokes Laughter, as alſo Inſtrumental Muſick, and Songs, to converſe with Company which diſcourſe facetiouſly, to look on precious Veſſels, the Heavens and Stars, to be clothed with Variety of Garments, to be delighted with Games, to obtain Victory over ones Enemies, to argue with ones moſt dear and beloved Friends, as *Ariſtotle* ſaith in his Epiſtle to *Alexander*. For

For a chearful Mind brings Power and Vigor, makes a Man rejoyce, ſtirs up Nature and helps her in her Actions, as *Raſy* ſaith to *Almanſor* in his Canon *Of the Cogitations of the Mind.*

But ſecondly, The things which being *applyed outwardly* effect this with Abſterſion and Action, are Lotions and Unctions. And in theſe things the Way of their Abſterſiveneſs is unlike; for ſome things effect this more roughly, others more finely. There are Oyntments which take away and uncover the old Skin, and cauſe the Spirits to penetrate as far as the Skin.

Cauſes that *infect* the Skin are many.

Either *inward*, ſuch as are the Humors infecting the Blood, as is manifeſt in the Jaundice. For they exert very dangerous operations in the inner Parts. This Infection may be taken away by thoſe Remedies, which are found among the Wiſe in their proper Chapters.

Or *outward*, as Wind, Heat, Cold. For theſe things ſometime make the Skin black, foul and wrinkled; but how the Cuticle is defended from theſe Inconveniences, and after they are come how they may be removed, the Wiſe do teach.

Avicenna of things making the Colour

beautiful ſaith, The Skin may be well kept from the Sun, Cold and Wind, if it be ſmeared with the White of an Egg and Water of Gum; or if ſome ſuch thick thing be ſteeped in Water, and mixt with an equal quantity of the White of an Egg, and if the Skin be ſmeared with it, theſe Harms are removed, which were impreſſed from theſe Cauſes. So *Haly* ſpeaks in his Canon *Of Beauty.*

Take of the Flower of Beans, Peaſe, Vetches, Lupines, ſweet Almonds blanched, Dragant, Maſtich, grind all theſe together, ſierce them finely, blend them with Milk, make a ſweet Cataplaſm of them, let it be on a Day and a Night, waſh then with the Water of boiled Bran, and ſo uſe it till the Skin be reduced to its natural Quality and Diſpoſition.

But if *Corrugation* happen in the Skin from theſe Cauſes, let this Oyntment be made, which *Avicenna* in his Canon *Of Oyl* appoints, which is very available in driving away and curing the aforeſaid Ails.

Take a little Lily Root prepared, Oyl of bitter Almonds, Honey and a little Propolis, *let them be melted together.*

And ſome have ſaid that Oyl of Balm with Oyl of Bays doth moſt eaſily take away

way and wipe off this Wrinkling of the Skin.

NOTES on CHAP. XV.

[a] *In this Chapter here is a* Coſmetica Rationalis, *backt with true Philoſophick Reaſon, not projected upon the* Fucus *of a barren Notion; where, as in a curious Picture, we may with Admiration view the Daſhes of a Maſter's Hand, and then ſit down and conſider, That only a good Philoſopher can make a skilful Phyſician.*

[b] *This may be done two Ways according to* Riverius. *The firſt is this*, Take your Meat, ſeaſoned according to your Mind, and cut into long Slips, put it into a well glazed Earthen Pot, cloſe covered and luted with *Lutum Sapientiæ*; ſet it in an Oven, hot as it is when you draw your Bread, let it ſtand, and it will with the Heat diſſolve into Liquor. *But this ſome may eſteem Baking.*

The ſecond Way is this, and it is properly Boiling: Take your Meat prepared as before, put it in a glazed Pot, in the middle whereof let there ſtand a wooden Grate, or one of any other matter; lay your Meat upon

it, ſo that the Bottom of the Pot may be empty; cloſe the Pot with its Cover, well luted with Paſte of Meal and Water well kneaded. Set it in *Balneo Mariæ* boyling for five Hours. *You will have a limpid Liquor at the Bottom. Two or three Spoonfuls of ſuch a Preparation taken twice or thrice a Day is reckoned a great Reſtorative.*

[c] *We read in* Daniel, *how Pulſe and Water made the four Children fairer in Countenance and fatter in Fleſh than they that fared on the Royal Proviſion. Now* Daniel *having ſo good skill in the Learning of the Chaldæans, as to be ſet over all the Wiſe Men of* Babylon, *who were a ſort of Men that by their Skill in natural things could do Wonders; I no more queſtion that by the ſame Skill he knew, Pulſe would nouriſh well, and give a good Colour, than that he underſtood by Books the number of the Years of the Captivity of his People. My Reaſon is, He that would not eat the Kings Meat, nor drink of his Wine, leſt he ſhould be defiled by offering part thereof on an Altar, if by; or by caſting a little into the Fire, where there was no Altar, which was a Propitiatory Grace to ſome Heathen Deity; this Man ſure would never have allowed himſelf the Enquiry into the Wiſdom and Learning of the Chaldees,*

had

had ſuch Learning been either ſinful or uſeleſs: And it could never be more ſerviceable than in this Caſe. Neither do I think Peaſe-Pottage a contemptible Diſh among the Jews, ſince it made their Father Jacob *an Elder Brother. Beſides, had not Pulſe been a Driver out, that great Phyſician* Avicenna *would not have made ſo much Uſe thereof in the Small Pox and Meaſles.*

[d] *By* Galen *Garlick is called Plow-man's Treacle.*

[e] *A merry Heart makes a chearful Countenance, and the Circulation of the Blood is ſo Symmetrous to the Revolution of Man's Thoughts, that Men skill'd in Prudentials have reckoned* Vultum eſſe animi Indicem, *and ever took more notice of an accidental Glance in a Paſſion, than of the moſt perſwaſive compoſed Eloquence. Anger glows as a red and lowring* Aurora, *Joy beſpreads the Scene with a ſerene Heſperial Crimſon. So* Cataline *for all his fair ſhews in Words to the Senate, yet diſcovered that Treaſon in his very Face (as Hiſtorians deſcribe him) which his Heart was then contriving.*

[f] *Choler is by ſome reckoned the Salt of the Microcoſm, which helps to keep the Flood of Humors from Putrefaction: And this as well as the Macrocoſmick Ocean, unleſs ſometimes*

it have its æstus, will be liable to Putrefaction. But this and all other Passions must be confin'd within their Banks, lest Men be transported to their Ruine: For though Grief once turn'd a Queen to Marble; yet sudden and excessive Joy hath often inscribed an Epitaph upon it; Thus to some Men hath excess of Happiness prov'd as much of Misery.

CHAP. XVI.

Of the Usefulness of this Epistle, Of the Regiment of Old Men, and of things that help the outward Senses, as also the Imagination, Reason and Memory, and of the Composition of certain Medicines.

LET us see what the Regiment of this Epistle doth add to the Regiment of Old Men laid down by the Wise, in escaping the Accidents of Old Age, and how much it helps Men, while it recounts the Meats and Things of good Juice, which are of Use to Old Men and those that are stricken in Years: Which thing indeed the Regiments of other Men do not fully perform.

This Epistle therefore shews, by what

[a] Meats

[a] Meats the Natural Moiſture may be reſtored.

Then, how it may be made more [b] ſincere when it is reſtored.

Thirdly by what Means the [c] Accidents of Old Age, which come on apace, may commodiouſly be hindered.

It alſo ſhows how a [d] foreign Humour and unnatural, that is the Fountain and Cauſe of theſe Evils, may be purged and waſted.

It likewiſe opens a Way whereby the [e] Senſes of Man by being recreated with the Virtues of things may be repaired, how the [f] Natural Heat being ſpent and ſhaken by ſome outward Cauſes may be reſtored, and how [g] White Hairs ſhed, and new ones come in their Room.

Sixthly, it ſhows Medicines, whereby the [h] Animal Vertue, as it were dying and weary, may be excited, Motion deficient may be renewed, the [i] Skin deformed with Wrinkles and other ways, may be made fair.

Seventhly, It ſhows how the three [k] Inſtruments of the Senſes do operate, and are governed in every man, leſt by reaſon of them any fault ſhould fall upon the Soul, and if it ſhould fall, how it may be removed.

And it teacheth many other things, which have been treated of in their proper Chapters.

But the things which are laid down by us in this Epiſtle, differ very much from the things laid down by the Antients.

Firſt, becauſe the *Antients* Regiment of living, defends Mens Bodies from haſtening to their End beſides the Courſe of Nature: But *our* Regiment lays open by what Way Old Men and the well ſtricken in Years may eaſily be freed and defended from the Accidents of Old Age, which are wont to happen not only to Old Men, but even to thoſe that are Young.

Again, *their* Regiment ſhows how healthy Bodies may be kept ſo that they may not be diſaffected: But *ours* teacheth to take away thoſe Accidents, which do come before their Time, and to retard theſe, which uſe to come at their proper Seaſon.

Thirdly, *their* Regiment is as it were the Beginning: *Ours* as the End. For the things which *they* have taught, are as it were the Means to know and uſe thoſe things, which are *here* expreſſed.

Therefore let us now diſcourſe of the Regiment of the Old and Aged, that we may

may ſee what is added by us to the Labors and Studies of the Antients.

The ſumm of the Univerſal Regiment is this, as *Avicenna* ſaith, namely, that ſuch Men uſe that which heats and moiſtens, as alſo nouriſhing things, and quick of Digeſtion, and Bathes, and much Sleep, and long lying in bed, and Provocation of Urine, and Expulſion of Phlegm from the Stomach and Guts. To the end that Kindlineſs of Nature may endure, chafing with Oyl in a moderate Quantity and Quality is very good for Men of decrepit Age, and for thoſe that are growing Old. But let them ride and walk moderately, as their Strength will endure. They ought daily to ſmell to ſweet ſmelling Spices, eſpecially to the moderately hot. After Sleep let them anoint themſelves with Oyl, as is ſaid in the Chapter *Of things that ſtrengthen the Body.*

But they muſt uſe the ſix kinds of (non-natural) things according to the equable and temperate way of Phyſicians, as *Ariſtotle* ſaith, that a Phyſician ought in the Regiment of Old Men to conſider the Six kinds of Cauſes, which are wont neceſſarily to alter the Body. But above all he muſt take into his conſideration Meat and Drink

and

and the Evacuation of what is ſuperfluous, and of all the four Humours: and ſecondarily the other kinds of Cauſes. And this is what *Ariſtotle* ſaith in that Book publiſhed at the requeſt of King *Alexander* the Great.

And the difference which *Raſy* puts between the Regiment of the Elderly and the Aged, is this, namely, that the Bodies of the Elderly are to be conſidered more with evacuating Medicines, and to be preſerved, that they come not to Evil; and they muſt abate of their Labour and Thoughtfulneſs, that the Strength of their Body may laſt a long time. And that they who are arrived at Old Age, avoid Labour and Thoughtfulneſs, and Change, unleſs on great and urgent Neceſſity: They muſt be nouriſhed with Food having a pleaſant Taſt, and eaſie to be digeſted: They ſhould alſo often uſe Bathes, and ſleep much: They ſhould affect the Head and Face with odoriferous things, and uſe Suffumigations: Let them alſo exerciſe things, which are full of Diverſion and Delight. Let them drink temperate and ſubtil Wine, and clear, and which hath a moderate mixture of Water. How every one of theſe things may be done and brought into act, will hereafter appear.

Royal

Royal *Haly* ſaith, that Old Men ought to uſe an Air like the Humour of the Spring, becauſe their Nature is cold and dry: Whence it is neceſſary that they uſe a Cuſtome of heating and moiſtening, and that they live in warm Places, but avoid ſuch as are cold and moiſt, for that they haſten Old Age, as I have ſaid before, where I treated of Meats, which bring the Accidents of Old Age.

Old Mens Meats ought to be of good Juice, hot and moiſt, that they may quickly and eaſily be digeſted, and deſcend from the *Stomach*; their Bread ſhould be well [l] made, and well leavened; their Fleſh ſhould be that of [m] Pullets, [n] Kids, [o] ſucking Calves, [p] young Geeſe, [q] Lambs, [r] Partridge, [s] Pheaſants, ſmall Birds, except [t] Sparrows. Let them avoid all groſs Meats, difficultly yielding to Digeſtion; as is [u] Beef, [w] Goat, and ſuch like. For if they accuſtome themſelves to theſe Meats, Dropſies will breed in them, Stoppages in the Liver, and in like manner Obſtructions in the Spleen, and Stones in the Kidneys and Bladder. And if they ſhould happen at any time to eat of theſe things, let ſome Medicine be taken afterwards, as *Diacyminum* well made up, and things of like nature which help Digeſtion.

Alſo

Alſo they muſt beware of thoſe Birds, which afford unwholeſome Food and bad Juices. Things that are ſharp and breeding Choler are alſo to be avoided, as Muſtard, Garlick and Onyons; and all things that breed Phlegm, as [x] Muſhromes; and all things that breed Melancholy, as Pulſe and Cheeſe, and Worts; and what are eaſily corrupted on the Stomach, as [y] Mulberries, [z] Melons, [aa] Cucumbers. But of Fruits let them take Figs, Grapes and Raiſins, with Nuts and Almonds. Phyſicians have not named all Meats and Drinks, which bring theſe Accidents of Old Age. But Old Men muſt be fed twice a Day, and the weaker by little and little: For the Natural Heat being weak already cannot bear a great Heap of Meats and too greedy gormandizing. Let their Dinner be at the third hour of the Day, and let their Meat be of good Juice and producing good Humors, as all Phyſicians agree.

Avicenna affirms, that Old Men muſt eat dry Figs boiled with Honey and Water.

And *Galen* ſaith, that Figs, if they be dry, are as it were the Fountains of ill Humours: Which is true of Figs ſimply; but if they be medically prepared, it is falſe.

As to what concerns [bb] Baths, Old Men are

are to be bathed in Sweet Water, of a temperate Heat, as Royal *Haly* ſaith in his fourth Canon. He likewiſe ſaith, that Old Men and the Decrepit are often to be waſhed in Baths: that is, once in a Week, or in the ſpace of Ten Days. For their Strength will not bear more; wherefore in ſome it is ſufficient, if this be done once in a Month. When they go out of the Bath, let them reſt quiet for one whole Hour. Then let them take ſome Meat hot and moiſt, eaſy to be digeſted, and which quickly paſſeth out of the Stomach, as is Bread well leavened and made, of Fiſh that live in ſtony Rivers, Kids Fleſh, young Geeſe, Lamb.

Ariſtotle in his Book *Of the Secrets of Secrets* affirms, that they muſt not tarry long in the Water, for that they are much overcome by the Cold and Moiſture, leſt the Body receive from the Moiſture of the Bath.

The Anointing of Old Men ought to be ſometime in the Morning when they riſe: And the Oyl ought to be *Cæraſinum* mixt with the Oils of Chamæmel, Violet and Dill.

Then they ought to uſe moderate Exerciſe, leſt there be any Straitneſs or Obſtruction

ſtanction of the Pores: Let them avoid too violent Labour and Exerciſe.

They ought not to admit of Diminution of Blood, unleſs they be in great and imminent Danger of Life. *Avicenna* in his Phlebotomy ſhews in what Caſes and for what Cauſes Old Men are to be let Blood, ſaying: In Old Age let every one as much as can be abſtain from Blood-letting, unleſs he be compact in Figure and Solidity of Muſcles, and have large Veins, and be indiſpoſed with Redneſs of Eyes: This is to be conſidered in Old Men.

But *Johannes Damaſcenus* [dd] thinks otherwiſe in his Aphoriſms, ſpeaking thus: Let every Man in his Youth breathe a Vein four times a Year. Thrice when his Age is forty. When the fiftieth or ſixtieth Year of his Age is come, it ought to be done once. And further it is altogether to be omitted. He alſo ſaith, that after the forty fifth Year the Cephalick Vein, after ſixty the Median, after ſeventy five the Baſilick is not to be cut.

Avicenna alſo ſaith, That they who while they are in their youthful Days, do often ſuffer Bloodletting, after ſeventy Years their Heat is turned into Cold and Dryneſs, and that eſpecially, if they were of a Cold Nature. But

But now in the Name of the moſt High and Great GOD let us begin to treat about, and more diligently and acutely to diſcourſe of thoſe Medicines, which the [cc] Wiſe have kept ſecret, and which are moſt profitable for the Old and Men of ripe Age. For whoever uſe theſe things, they a long time reſtrain the Infirmities and Accidents of Old Age. The Uſe of theſe Medicines is convenient eſpecially for [ff] the Rich. For the Charge hinders, that the Poor cannot eaſily obtain them.

Now the Uſe of the firſt Medicine conſumes all Moiſture that is foreign, not natural, bred of ill Concoction, and Indigeſtion, and bad Meats, whereſoever in the Body it be, and eſpecially in the Receſſes of the Head and Stomach: It conſumes, I ſay, the Phlegmatick and Melancholick Moiſture, ſharpens the Senſes, bridles Anger, cheriſhes and ſtrengthens the principal Members, recovers the Infirmities and broken Strength of Old Men.

Take [gg] *of the Medicine which grows in the Air four Drachms, of the Medicine whoſe Mine is the Plant of* India *two Drachms, a little Muſk and Saffron. In a Cold Seaſon and Complexion hot Spices may be added, as Cloves and* [hh] *Amber. But in a hot Seaſon and*

and Complexion you may add two Drachms of Violets. Then make it *into an Electuary prepared with Syrup of Violets; or reduce it into Powder, and the Weight of Sugar equal to all the things aforesaid is to be added.*

This Medicine may he used in Meat or after Meat, as the Old Man pleaseth. Any one may use this Powder in Summer and Winter; both in a hot and a cold Complexion as well as Country, with the Medicine which is ii cast out of the Sea; without Violets, if it be put in strong Wine, so that its Vertue may be dissolved, and that being dissolved, it be drunk with a mixture of most pure Spring Water. For the Water takes away the dryness of the aforesaid things, and recalls the Vertue of the said Medicine to Heat and Moisture, and makes it temperate.

But several among the Antients do not agree in the Composition of this Medicine: For some put in the Medicine whose Mine is the Plant of *India*, and that which is cast out of the Sea, leaving out the Violets and Seeds of Lettuce and Porcellane.

But others say, You must take of that Medicine which lives in the Air four Drachms, and of that whose Mine is the Plant of *India*, two Drachms, and of Violets one Drachm,

Drachm, and a little Saffron and Musk, to theſe reduced to Powder they add the weight of Sugar equal to all the reſt. And thus ordered this is to be taken in Wine in a hot Seaſon by Old Men troubled with ſuperfluous Heat. But they taught that it was to be taken without the Violets in a cold Seaſon and by a Phlegmatick Old Man.

The ſecond [kk] Medicine is that which diſperſeth and purgeth all the Humors by an inſenſible and occult way, namely, Choler by Sweat, Phlegm by Lice, Melancholy by Excoriation and Scabs, when it is prepared and taken, as we ſaid before, according to the Directions of Phyſicians.

Take ſome Cloves, Nutmeg, Zedoary, Galangale, Citron-Rind, Vipers Fleſh, and a little Musk, mix them with Wine, and make them up into Rolls and Trochiſcs.

If you would ſtrengthen the Senſes and all the Parts, add the weight of *Xyloaloes* of *India* equal to all the reſt. If you would drive out Phlegm and Melancholy, add of that Medicine which lives in the Air an equal quantity to all the reſt. If you deſire to remove any Diſeaſe, add Spices, which are Enemies to that Diſeaſe, and let the Bulk of them be as great as of all the

reſt: And you may add other things, which may eaſily drive away ſuch Diſeaſes; as Sage is againſt Softneſs of the Nerves, Spikenard to provoke Womens Terms, to help the Obſtruction of the Gall and Liver Cinnamon, for the Tympany Cardamome: for Men troubled with the Epilepſie, Sciatica, Phrenſie, and long Coughing, Pepper is good: for it drys the Breaſt and Lungs flowing with groſs Humors: Or

Take of Vipers Fleſh, Zedoary, Citron-Rind, Galangale, Cloves and a little Musk, and mix them with Wine, then make Trochiſcs.

And when there ſhall be occaſion, you that are Old, take hereof one part and twenty parts of ſome Spice hot in the firſt Degree, ſuch as is Spikenard, of ſome hot in the ſecond Degree fifteen parts, and one part of Trochiſcs of Nutmegs. This diſſolves the Swelling of the Liver and Spleen, and refreſhes them.

There is another Medicine for Old Men, which hinders Putrefaction, helps the Natural Moiſture, that it does not ſo eaſily waſte and diſſolve, makes the Blood of the Heart more pure and thin, repells the Leproſie and Trembling of the Heart, makes men of good Courage, bold and free, purgeth

geth and caſts out that abundance of Phlegm that oppreſſeth the Native Heat; and it ought to be ſuch:

Take ℔ *of the Medicine which is hid in the Bowels of the Earth artificially* m m *prepared, ſo that it may eaſily be powdered, four Drachms, of that which lies hid in the Sea two Drachms, of the Medicine whoſe Mine is the Heart of the long-living Animal, one Drachm; grind all theſe very finely together, ſo that they may eaſily be blown away and diſperſed with the force of the Wind; then a little Saffron and Musk muſt be added. Moreover, thoſe Spices are to be added, which are Odoriferous and Cordial, that the Medicine may be reduced to a Temper, reſpect being had to the Seaſon, Age and Complexion.*

Let Old Men take this Medicine greedily; in ſome ſuch Liquor, as being digeſted may eaſily paſs to the very Heart and inner parts, and go through the Capillary Veins. Several take this Medicine with ſome ſavoury Meat, when Hunger is come upon them: Others drink it in the Morning mixt with Pomegranate-Wine: Others in an Electuary Faſting: Others take it in a neat Egg, when they riſe in the Morning. For you muſt know, that thoſe Liquors are the beſt Vehicles for any Medicine, that

are moſt agreeable to a Man's Nature.

But the Simple [aa] Medicine, which reſtores and ſtrengthens the Native Heat, when waſted and weakned, is that which is likened to the Complexion of a healthy Young Man.

Whence in Concluſion it is made manifeſt, that Mirth, Singing, Looking on Humane Beauty and Comelineſs, Spices, Electuaries, warm Water, Bathings, ſome things lying in the Bowels of the Earth, others lying hid among the Waves of the Sea, ſome living in the Air, others taken from the Noble Animal, well tempered and prepared, and many more ſuch things are Remedies, whereby the Accidents of Age in Young Men, the Infirmities of Old Age in Old Men, the Weakneſſes and Diſeaſes of Decrepit Age in very Old Age, may be reſtrained, retarded and driven away.

Notes on CHAP. XVI.

[a] *Chap.* VII. [b] *Chap.* VIII. [c] *Chap.* X. [d] *Chap.* IX. [e] *Chap.* XIII. [f] *Chap.* XII. [g] *Chap.* XI. [h] *Chap.* XIV. [i] *Chap.* XV. [k] *Chap.* III, V, VI. *and the latter Part of this Chapter.*

[l] *Beſides*

[l] *Beſides the well Leavening of Bread or Raiſing it with Yeaſt, it muſt be made of the beſt Grain, which is Wheat. The Flower ſhould have a little Bran: for if it be very fine, it breeds a viſcid Humor; but the Bran hinders it from being Obſtructive (as in Deſtilling of Gummous and Reſinous Bodies we add Sand or Pieces of Brick to keep them from clotting.) The Bread muſt be baked in an Oven, with a moderate Heat: for what is baked on a Gridiron, or before the Fire, becauſe of the inequality of Heat, is one part Dough, another part burnt, and never well ſoked. It muſt be knodden with Water, not Milk, as ſome Bakers do, to make their Courſe Bread look White: for Milk makes it exceeding Obſtructive. It muſt not be ſtale; the newer the better, ſo it be cold from the Oven.*

[m] *It is the Opinion of Phyſicians, that Chickens are a proper Food both for ſick and well People, nor can a more harmleſs Meat be eaten. They breed Blood neither too thick nor too thin. They are very good for the Valetudinary, the Idle, and Perſons who uſe little Exerciſe.*

[n] *Kids ſhould not be very young, for then their Fleſh is over moiſt; nor too old, for then they ſavour of the Goat: but about two Months old.* Juvenal *deſcribes them well in*

De Tiburtino veniet pinguiſſimus agro
Hœdulus, & toto grege mollior, inſcius herbæ,
Nec dum auſus virgas humilis mordere ſalicti;
Qui plus habet Lactis quàm Sanguinis.[e]

A fat little Kid,
The ſofteſt of the Herd; near Tibur *'t was*
Bred in rich Grounds, yet neither eat the Graſs,
Nor brouz'd upon the Willow's humble Wood,
But more participates of Milk than Blood.

[o] *Veal (if it be very young) is clammy and mucous. Therefore the elder the Calf is (ſo it ſuck) the firmer and ſweeter the Veal will be.*

[p] *Young Geeſe, when they have only a downy Coat in Spring Time, are a wholeſome Diſh: for then their Fleſh is not hard, but ſomething fat and tender, and ſeems to melt in one's Mouth.*

[q] *Lamb muſt be elder than Kid, and not killed before they be weaned: for Milk makes their Fleſh more moiſt and mucous. They muſt graze on dry Paſture, where hot Herbs grow, and then they are a wholſome Food.*

[r] *Partridge, if it be kept a day or two, is very tender and brittle, affords good Blood, and is eaſy of Concoction: The younger the better.*

[s] *Pheaſant is much of the Hens Nature, but is more grateful to the Palate, eaſy of Concoction,*

Concoction, and affords good Blood. Great Cooks of old uſed, for the greater Delicacy, to boyl them in the Steam of hot Water. So ſaith S. Hierome *in Epiſt.* 83. *to* Oceanus, Non ut *Phaſidis* aves, lentis vaporibus coquat, qui ad oſſa perveniant, & ſuperficiem carnis non diſſolvant, artifici Temperamento; *Not to boyl Pheaſants in gentle Steams, which by an artificial Temperament may reach the Bones, and not break the Surface of the Fleſh.*

[t] *The Sparrow is a very Salacious Bird; for which reaſon* Sappho *the Poeteſs feigned* Venus *(that light Goddeſs) her Chariot to be drawn by Sparrows. And they are reckoned by all Phyſicians, to excite Luſt extremely: Wherefore the Mauritanian Phyſicians, whom our Author much follows, forbad Sparrows all Men's Tables, eſpecially then ſhould Old Men abſtain from ſuch Incentives.*

[u] *Beef powdered, and a Year Old, is good to cleanſe the Stomach of Phlegm, eaten in a ſmall Quantity; it makes a good Salt Bit for great Drinkers, eſpecially if hanged and dryed in the Smoak. But frequent eating of it any way produceth Melancholy.*

[w] *The Ancients thought that Goats were always ſick of a Fever, becauſe of the hot and rank ſmell, which continually exhales from them: Therefore their Fleſh could not be wholeſome.*

ſome. But it is very certain, they grow fat upon Hellebore, Hemlock and ſuch noxious Herbs; ſo no wonder, if they afford but bad Nutriment.

[x] *Several upon eating of Muſhromes have fallen into Colick Pains, Epilepſie and Apoplexy: For they yield a cold, thick and (as ſome think) a Poiſonous Juice. They have been very infamous for the Death of* Claudius *the Emperour: but moſt men think the fault lay there in* Agrippina's *dreſſing; for* Nero *in his merry Humor uſed to call them* Βρῶμα τῶν θεῶν, *Meat for the Gods; amongſt whom his Predeceſſor was canonized for one.* Pliny *thinks them dangerous: For if a Nail or any ruſty Iron, or a rotten Rag be near where they grow, the Muſhromes turn all their Juice to Poiſon; as alſo they do, if a Serpent have his Hole near them, or if any venomous Creature breath upon them or touch them. And many have been ſtrangled by them.*

[y] *Mulberries are reckoned among the* Fructus ὠθητοὶ *or* fugaces, *which, if they be eaten on a full or foul Stomach, corrupt preſently, and ſometimes prove of a deleterious Quality.*

[z] *Melons alſo are very corruptible, if taken unſeaſonably, and cauſe Vomiting and Looſeneſs.* Johannes Cuſpinianus *in the Life*

Life of Frederick *the Third writes, how four Emperours dyed of eating Melons.*

[aa] *And Cucumbers are as bad: For it ſeems the immoderate Uſe of Cucumbers and Melons brought ſo many Patients to a French Phyſician of* Lions, *that he built him a ſtately Houſe with this Inſcription in Letters of Gold.*

Les Concombres, & les Melons
M'ont fait baſtir cette Maiſon.

Cucumbers cold did build this Hall,
Musk-Melons crude did furniſh all.

[bb] *Here are good Directions for the Uſe of the Bath and the* London Balneo.

[cc] *Fiſh that lye and feed on a ſtony Bottom, are of ſoft and brittle Subſtance, and digeſt well; Whereas they that live in Mud, are fat and ſlimy, and hard of Digeſtion.*

[dd] *This man, I think, was too profuſe of the Vital Liquor, for the Reaſon following aſſigned by* Avicenna; *and as ſuperſtitious in his choice of the Veins, ſince Learned* Harvey *hath found, the Blood circulates.*

[ee] *The Learned Biſhop* Wilkins *in his* Secret and Swift Meſſenger *tells us,* "*The Antients did veil the Secrets of their Religion and Philoſophy, counting it a prophane thing to proſtitute the hidden Matters of either,*

" either, unto vulgar Apprehenſion. For the " Gods and Nature would not themſelves have " hidden ſo many things from us, if they had " intended them for common Underſtandings, " or that others ſhould treat of them, after " an eaſie and perſpicuous Way: Hence was " it, that the Learned Men of former times " were ſo generally inclined, to involve all " their Learning in obſcure and myſterious Ex- " preſſions. Thus did the Egyptian Prieſts, " the Pythagoreans, Platonicks, and almoſt " all other Sects and Profeſſions. In which Treatiſe that excellent Perſon ſhows the various Means the Ancients uſed in their ſecret expreſſions. But above all Men, the Chymiſts have affected this myſtick, Cabaliſtical Way of unfolding their Arcana, which puzzles moſt of their Readers: So that had not Gunpowder ſhown the effect of Chymiſtry more frequently, than matter of fact hath confirmed the Chryſopoietick Art; it would have ſounded more incredible, that a Pound or two of that Chymical Compoſition ſhould equal, if not ſurpaſs, Thunder and Lightning in Expedition, Noiſe and Miſchief, than that a Grain or two of the Philoſophick Tincture could tranſmute an Ounce of Lead into an Ounce of pureſt Gold. Though it muſt be acknowledged, theſe Hermetick Sphynges have baffled a multitude of Vulgar Capacities

ties to one Oedipus *that hath as yet unriddled them. Now our Author being a great Maſter in Chymiſtry, uſes here a Chymical abſtruſe Style; not out of any Envy to Good and Learned Men, but out of Fear leſt the Ignorant and Unworthy ſhould make bad Uſe of a more free Communication.*

ff *As they are chargeable Medicines, and therefore only fit for the Rich to take, ſo moreover they are very operative, and therefore not to be adminiſtred but with good Advice, leſt miſapplyed they produce Effects contrary to their excellent Natures. With this Precaution therefore we withdraw the Veil, and expoſe to open View the moſt curious Workmanſhip of the greateſt Artiſt, which perhaps hath been before or ſince Himſelf.*

gg *Take of Roſemary four Drachms, of* Xyloaloes *two Drachms, a little Musk and Saffron.*

hh *By Amber here our Author intends Amber Gryſe: For he calls it* Ambra *and not* Succinum (*which is ſolid Amber*) *Beſides,* Succinum *was never reckoned a Spice, as Amber is here. And though both* Ambra *and* Succinum *be great Reſtorers of the Animal Spirits, yet the former is more efficacious.*

ii *Amber Gryſe, a Bituminous Body found floating on the Sea.*

kk *See*

kk *See Chap.* XIII.

ll *Take of Gold artificially prepared, ſo that it may eaſily be powdered, four Drachms, of Coral two Drachms, of the Bone of a Stag's Heart one Drachm.*

mm *Here is meant Gold calcined or* Bezoardicum Solare, *many Proceſſes whereof are in Chymical Authors.*

nn *See Chap.* XII.

FINIS.

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kk *See Chap.* XIII.

ll *Take of Gold artificially prepared, so that it may easily be powdered, four Drachms, of Coral two Drachms, of the Bone of a Stag's Heart one Drachm.*

mm *Here is meant* Gold *calcined or* Bezoardicum Solare, *many Processes whereof are in Chymical Authors.*

nn *See Chap.* XII.

FINIS.

ARBOR VITÆ;

OR, A

Physical Account

OF THE

TREE of LIFE

In the *Garden* of *Eden.*

BY

EDWARD MADEIRA ARRAIS M.D.
Physician to *JOHN* the IV. King
of *Portugal.*

Translated out of the Latine.

A Piece useful for Divines as well
as Physicians.

LONDON,

Printed for *Tho. Flesher* at the *Angel* and *Crown*
in St *Pauls* Church-yard. MDCLXXXIII.

TO THE READER.

READER,

THE *Author of this following Treatiſe is* Edward Madeira Arrais *of* Lisbon *Doctor in Phyſick, and Phyſician to* John IV. *King of* Portugal, *that King who recovered his Crown out of the Hands of* Spain, *and was Father to her preſent Majeſty of* Great Britain. *This his Phyſician wrote a Book of Occult Qualities, wherein he has explained their Nature ſo fully, that he hath almoſt altered it (for they very far ceaſe to be ſuch) and hath taken away from Philoſophers the Reproach of Occult Qualities being their Subterfuge. He writes in a Philoſophical and Scholaſtick Style. You will find in him more Senſe than Words,*

more

more Argument than Rhetorick. Before this his Work he hath theſe Words: Diſputationem conſtruo de Qualitatibus illius Ligni, ſive Arboris Vitæ Paradiſi Terreni, ad Vitam æternam aut ſaltem diuturniſſimè prorogandam, quarum Qualitatum nullus Authorum in particulari meminit, aut verbum ullum protulit: de quibus novam ac nunquam antea auditam Philoſophiam proferimus. I compoſe a Diſcourſe concerning the Qualities of that Wood or Tree of Life in the Earthly Paradiſe, which either prolonged Life to Eternity, or at leaſt a very long Time; of which Qualities no Author hath made mention in particular, or ſpoke one Word: About which we produce a Philoſophy new and never heard of before. *And he hath made good his Promiſe: For in declaring the Nature of the Tree of Life, beſide many excellent things*

things in Phyſick, he alſo ſhews the Nature of that Spiritual Body, wherewithall we ſhall be raiſed *at the laſt Day; and makes it* appear what we ſhall be, when we ſhall eat of the Tree of Life in the Midſt of the Paradiſe of GOD, *by Reaſon as well as Scripture, in the Courſe of Nature without a Miracle. And it is ſuch a Piece of Natural Theology, or Scriptural Philoſophy, that you will be forced to acknowledge, there is a* Religio Medici *without either Atheiſm or Hereſie. But to expatiate with me no further, enter this Learned Paradiſe, and taſte the Tree of Life.*

Richard Browne.

The Preface.

§. 1. EXpoſitors of Holy Writ have made the Tree of Life very famous, by which our firſt Parents and all their Poſterity had been priviledged againſt Death, and might have ſpun their Thread of Life to Eternity, had they obeyed the Divine Precept. *Moſes* mentions this *Gen.* 2. and 3. And though Divines diſpute many things about it; yet ſince it is neceſſary in many things to have Recourſe to the Principles of Phyſick, and alſo to our Doctrine of Occult Qualities, ſeeing ſuch a Propagation of Life could never be obtain'd, but by ſome Occult Virtues (as ſhall be made evident in the proceſs of this Treatiſe) I cannot be thought to put my Sickle into another Man's Harveſt, if concerning the Qualities of this Wood or Tree I ſhall at this time diſcourſe what is worthy a Philoſophical Man and his Knowledge: eſpecially ſince never any Philoſopher yet diſputed of it in Particular, nay nor ſpake one Word about it.

§. 2. Eight Doubts therefore may be moved about this Tree or Wood.

First, Whether it was proper and true Wood, or Metaphorical?

Secondly, Whether the Vertue it had to perpetuate Life, was Natural or Supernatural?

Thirdly, Whether its Vertue were such, as to preserve Life, Time without end?

Fourthly, Whether it sufficed to give Life eternal, if it were but once taken?

Fifthly, Whether this Wood of Life were a Cause adæquate to the escaping all Occasions of Death?

Sixthly, By what Qualities in particular it performed this?

Seventhly, After what manner the Resistence of those Qualities might defend that Man's Body, who eat of the Tree of Life, from all external Causes that could hurt it?

Eighthly, Whether the Cause of the very long Life of the first Men were some other Trees of Paradise, or the Tree of Life?

§. 3. And although only the Sixth and Seventh (which were never disputed upon, or so much as hinted at by any one yet) do truly fall under our Cognisance: Nevertheless that they may the more clearly be decided, it is necessary to resolve the other

other according to the probable Opinions of Divines; moſt of which notwithſtanding the Reader may find adorned and amplified from the Philoſophy of Phyſicians, eſpecially from this of ours of Occult Qualities.

DOUBT I.

Whether the Wood of Life were a proper and true Tree, or only Metaphorical?

Concerning this firſt Doubt it is the common Opinion, nay, even Matter of Faith, as *Suarez* [a] aſſerts, that the Wood of Life was a corporeal and true Tree, which in Paradiſe yielded Fruit fit for Food, as other Trees that were made to grow there. This is manifeſtly proved from Scripture [b]: *And out of the ground made the Lord God to grow every Tree that is pleaſant to the Sight, and good for food: the Tree of Life alſo in the midſt of the Garden, and the Tree of Knowledge of Good and Evil.* Where the Word [*made to grow*] refers to this Wood, as well as other Trees, which were truly ſuch. And the contrary Opinion is aſcribed to *Origen*'s Error, who makes the

Hiſtory of Paradiſe Metaphorical. And becauſe this Point is ſufficiently cleared by Sacred Writers, I need not ſtay longer upon it.

[a] Suar. *l.* 3. *De Opere ſex Dierum. c.* 15.
[b] Gen. 2. 9.

DOUBT II.

Whether the Vertue of the Tree of Life to perpetuate Life, were Natural or Supernatural?

Q. 1. *AS to this ſecond Doubt* it is the more common Opinion that the Vertue of this Wood to perpetuate Life, was not Supernatural, but Natural. So think *Thomas* [a], *Cajetan* [b], *Gabriel* [c], *Rupertus* [d], *Hugo de Sancto Victore* [e], *Strabus* [f], *Durandus* and *Scotus* [g], and many others.

Q. 2. Some would prove this Opinion from Holy Writ, [h] *Leſt he put forth his hand and take alſo of the Tree of Life, and eat, and live for ever: therefore the Lord God ſent him forth from the Garden.* Becauſe, if that Vertue (as they ſay) were only ſupernatural, that, namely, they ſhould live

live that were obedient, there had been no need to have turned *Adam* out of Paradiſe; but as ſoon as he had ſinned, God was not bound to keep his Covenant, or to make good that Law of conferring Life and Immortality by eating of this Tree.

§. 3. Nevertheleſs a Man can ſcarce conclude on this Ground, becauſe two ways the Fruit of that Tree might have a ſupernatural Vertue to prolong Life to Eternity, and yet ſin might be no impediment of it. *Firſt*, If in the aforeſaid Tree there were ſome Supernatural Quality inherent, made good by God himſelf, whereby it ſhould prolong Life to Eternity: In which Caſe Sin could not hinder the Activity and Efficacy of that Quality. *Secondly*, If God had made a Covenant to give Life Eternal to them that ſhould eat of this Fruit, although they ſhould ſin.

§. 4. *But* upon another Ground it may ſufficiently be proved, that the Virtue of this Tree to give Eternal Life, is Natural: Namely, Becauſe it is not repugnant, that in Nature ſuch a Virtue ſhould be found; Becauſe the Effect of this Tree of it ſelf is of a natural Order and finite Perfection: For it ſhould have preſerved Life to Eternity, becauſe it would have ſtrengthened

all the Faculties of Man's Body, reſtored and preſerved its natural Temperament, and have kept off all Morbifick Cauſes, as we ſhall hereafter ſhew. But what may be done by a Power Natural, that ought not to be referred to one Supernatural: Therefore not this of the Tree of Life.

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[a] *D.* Thom. 1 *part. qu.* 97. *art.* 4. [b] *ibique* Cajetanus. [c] Gab. *in* 2 *Diſt.* [d] Rup. *l.* 3. *in* Gen. *c.* 3. [e] Hug. de Sanct. Vict. *in Annot.* Gen. *cap.* 7. Gen. *c.* 2. [f] Strab. *in* Gen. [g] Durand. *&* Scot. *in* 2 *Diſt.* 19. [h] Gen. 3. 22, 23.

DOUBT III.

Whether the Virtue of this Tree were ſuch, as to keep a Man alive, Time without end?

§. 1. THere are *two* extreme Opinions about this Queſtion. *The firſt* is theirs, who ſay, That by eating of ſuch a Tree a Man would not have been eternal, but would only have endured a very long time; and he ſhould therefore have been eternal in the State of Innocence,

cence, becauſe after one or more Eatings, before the Virtue of the Tree were ſpent, he ſhould have been tranſlated from the State of Grace to Glory and Immortality, as *Scotus* [a] thinks.

§. 2. *They prove* this Opinion. *Firſt*, The Virtue of that Tree would have been finite, in that it was created: Therefore it could not produce an infinite Effect. *Secondly*, If that Tree had had a Virtue to preſerve Men to Eternity, that Virtue would have been uſeleſs, becauſe no Man in the State of Innocence ſhould have lived for ever in this World, but after an appointed Time all Men ſhould have been tranſlated, when, to wit, the Number of the Predeſtinate was full (as theſe Men hold.) For at that Time the juſt ſhould be tranſlated to Glory, and the unjuſt to eternal Puniſhment. Wherefore when this Time were finiſhed, the Virtue of the Tree, that preſerves Men to Eternity, would have been ſuperfluous.

§. 3. *Thirdly*, Becauſe the Apple of that Tree taken for Nouriſhment would have reacted upon the Body: Therefore it could never reſtore the Radical Moiſture and the waſted Subſtance entire, and by conſequence could not preſerve Life to Eternity.

§. 4. *Fourthly*,

§. 4. *Fourthly*, Though the Tree of Life might for the moſt part take away inward Morbifick Cauſes, by reſtoring intire the natural Heat and Moiſture, and the decayed Subſtance, ſo that it ſhould not wax old: Yet it could not take away external Cauſes, nor by conſequence prevent a Man's being hurt by Wounds, or periſhing by Hunger, or being choak'd for want of Breath. Therefore from thence eternal Life could not of neceſſity follow.

§. 5. *Fifthly*, Becauſe in the State of lapſed Nature at leaſt, Man would have been much more obnoxious to morbid Cauſes; whereas in the State of Innocence he lived more temperately without any Trouble and in all Tranquillity, all which things after Sin, proved deficient. But the Tree of Life could not avoid ſo many Cauſes of Diſeaſes in the ſtate of lapſed Nature. Therefore it could not make Man immortal.

§. 6. *Auguſtine* [b] ſeems of this Opinion, *Thomas* [c] holds it, *Cajetan* [d], *Gabriel* [e], *Durandus* [f] and others.

§. 7. *The other Opinion* is, That the ſaid Tree had ſuch a Virtue, that being taſted by Man, it would carry him to perfect Immortality. Of this Opinion is *Auguſtine* [g],

guſtine [g], the Interlineary Gloſs [h], *Rupertus* [i], *Toſtatus* [k], the Author [l] of the Queſtions of the Old and New Teſtament, which Author is thought to be *Auguſtine*, and is quoted under his Name by *Thomas* [m], *Bonaventure* [n]: And the Antient Fathers held it before, who affirm that God therefore drove *Adam* out of Paradiſe, leſt he ſhould eat of that Tree, and for ever live miſerable, rather pitying than puniſhing him: For it had been too great a puniſhment to endure an interminable Evil.

§. 8. So *Irenæus* [o], *Hilarius* [p], *Gregory Nazianzen* [q], *Hierome* [r], *Cyril* [s], *Chryſoſtom* [t], *Theodoret* [u], *Eucherius* [w], *Bede* [x], *Strabus* [y], *Damaſcene* [z], *Dionyſius Carthuſianus* [aa].

§. 9. And all theſe Authors agree in this, That the Tree of Life was able of it ſelf to give eternal Life, both in the State of Innocence and in the State of lapſed Nature, if Men had eaten thereof: The difference among them only is, That ſome affirm it was neceſſary to eat often of it; others, that once to have eaten was ſufficient. And then ſome thought it an adæquate Cauſe of Immortality; others thought, it only kept out the internal Cauſes of Death. Which Queſtions we ſhall diſcuſs hereafter.

§ 10. This ſaid Opinion is ſufficiently proved

proved from theſe Words of Holy Writ; *Leſt he put forth his Hand, and take alſo of the Tree of Life and live for ever.* Therefore for that reaſon was *Adam* driven out of Paradiſe, leſt he ſhould live for ever, as he ſhould have lived in the ſtate of Innocence, had he eaten of the Tree of Life: Therefore the eating of that Tree muſt have preſerved a Man for ever, by reaſon of the Virtue it had to this end, and not only for a long Time.

℣. 11. *Some make anſwer to this Argument*, that God ſpake Ironically. But they give not Satisfaction. *Firſt*, becauſe this Solution contradicts the Teſtimony of the aforeſaid Fathers. *Secondly*, becauſe *Adam*'s ejection out of Paradiſe, and the Angel with the flaming Sword placed to keep the way of the Tree of Life, ſufficiently declare that God ſpake not by way of Irony, but properly and in good earneſt.

℣. 12. *Secondly*, others anſwer the foreſaid Argument thus, That the Words [*for ever*] ought not to be taken for true Eternity, but for a very long Time. Which Anſwer yet doth not pleaſe. *Firſt*, becauſe that Word in its proper Signification denotes Eternity; but the Words of Holy Writ, unleſs ſome great Inconvenience hinder,

der, ſhould ever be taken in their proper and genuine Signification, otherwiſe we ſhould have nothing certain. *Secondly*, becauſe the Life which was owing to Man in the ſtate of Innocence, was Life Eternal, not only a very long Life: But the Tree of Life was made by God to make good that Life, which was owing to Man in the State of Innocence; Therefore not only very long Life, but ſimply eternal Life was to be made good by eating of that Tree.

§. 13. *And this is confirmed*, Firſt, becauſe God for that Reaſon caſt Man out of Paradiſe, leſt he ſhould enjoy that good which was due to him, had he been obedient, and perſiſted in the State of Innocence: But that Good due to the State of Innocence, whereof he was to be deprived, if he were not obedient, (as God had declared in thoſe words, *in the day that thou eateſt thereof, thou ſhalt ſurely dye*) was Life abſolutely Eternal, not only a very long one: Therefore the ſame Life eternal muſt be made good by that Tree. *Secondly, it is confirmed*, becauſe the Puniſhment threatned Man was the loſs of Life abſolutely eternal. But God executed this Puniſhment by the Loſs of the Tree of Life. Therefore this Tree muſt give Life abſolutely eternal, otherwiſe

otherwiſe it had not been neceſſary to deprive Man of the eating of this Tree.

℣. 14. *Secondly, The ſaid Opinion is demonſtrated*, becauſe if that Tree had not continually kept off Old Age, at leaſt in its Seaſon repeated, it would follow, that in the ſtate of Innocence ſomething would have been loſt of Nature's Vigour, and Men would have fallen from the Flower of their Age to a worſe condition, which is contrary to the Sacred Text, which ſaith, *in the day that thou eateſt thereof, thou ſhalt ſurely dye*, that is, thou ſhalt begin to decline to Death, or to decay from the Integrity of Nature (as all Authors expound it) until thou decayeſt altogether, and doſt dye. Therefore the Tree of Life did ſo make good eternal Life, that it would not ſuffer Nature to fall a whit from her Integrity. Therefore it would not only have given a long Life, but that Apple would not ſuffer the leaſt Defect in Nature.

℣. 15. *Bellarmine* [bb] judges either of theſe Opinions probable, and affirms they may be defended without Hereſy. Yet he is for the latter, as I am, to be the more eligible.

℣. 16. Therefore a Man may anſwer the *firſt Argument* for the oppoſite Opinion thus, That its Cogency is as great in the Beatifick Viſion; for that it indures Time infinite,

infinite, when nevertheleſs the immediate Cauſes of this Duration are the Intellect and Light of Glory, which are finite Beings. Therefore as it is no Obſtacle in the Production of an Effect which will endure Time infinite, that theſe Cauſes are finite: So alſo there can be no Repugnance, that the Qualities of the Tree of Life might produce an Effect durable Time infinite.

§. 17. *But you will urge.* This takes not away the force of the Argument, Becauſe an infinite Duration is an infinite Effect, therefore it cannot be effected by a finite Cauſe. Yet I deny the Conſequence, Becauſe it may immediately be effected by a finite Cauſe, when in the mean time it depends on a Cauſe infinite. For the Qualities of the Tree of Life were to be conſerved by God immediately to all eternity, therefore theſe very Qualities alſo would immediately conſerve Life to Eternity: Inſtances hereof are ſpiritual Subſtances, which are conſerved to Eternity by the Firſt Cauſe immediately, and they themſelves conſerve their Effects to Eternity.

§. 18. *To the Second* I anſwer. From this it would follow, that all other Trees were ſuperfluous, ſeeing they would remain after Tranſlation. And yet the Fruits of other

other Trees were not ſupervacaneous in Paradiſe, although no Man eat of them.

§. 19. *To the third* it may be anſwered. That this Apple was not only Meat but Medicine alſo, by reaſon of the Qualities, which ſhall hereafter be explained, whereby it either hindred its own Rëaction, or made up the Dammage of the Rëaction, if there were any, whereby all things reſpecting the Integrity of Nature, might be reſtored, and reduced to the moſt perfect State. Whence it might correct by Medicinal Qualities that Dammage which it brought by Rëaction.

§. 20. *To the fourth* I ſay. That the Qualities of that Wood, which ſhall hereafter be enumerated, would have preſerved from all Cauſes, which might bring a Preternatural Diſpoſition to the Body, ſo that it could neither be offended by Wounds, nor could be ſick, or dye of Hunger, or want of Air; which hereafter we ſhall ſhew was poſſible.

§. 21. *Others*, who are unwilling to attribute the perfect Cauſe of avoiding Death to the Tree of Life, *reply*. That thoſe outward Cauſes muſt have been avoided by the extraordinary Providence of God: But we ſhall diſpute this hereafter. Yet grant

grant it were ſo, this doth not hinder, but that the Tree of Life might remove the inward Cauſes of Death for ever.

℣. 22. *To the fifth* the ſame Anſwer will ſerve, to wit, That Reparation would have been made for all offending Cauſes, though never ſo violent and numerous, by the ſaid Qualities of the Tree, as we ſhall hereafter ſhew.

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[a] Scotus *in* 2 *diſt.* 19. *q. unica.* [b] *D.* Aug. *l.* 6. *in* Geneſ. *c.* 25. [c] *D.* Thom. 1. *p. q.* 97. *a.* 4. *&* 2. 2. *q.* 164. *a.* 2. *ad* 6. [d] Cajet. 1. *p. q.* 97. *cit. loc.* [e] Gabriel *in* 2 *diſt.* 19. [f] Durandus *ibid.* [g] Aug. *l.* 13. *de Civit. Dei c.* 20. *& l.* 14. *c.* 26. *& l.* 1. *de Peccat. mer. c.* 3. *& l.* 8. *in* Geneſ. *c.* 5. [h] *Gloſ. interl. in illa verba*, Ne forte ſumat de Ligno Vitæ, *&c.* [i] Rup. *l.* 3. *in* Geneſ. *c.* 30. [k] Toſtat. *ſuper* 13. *c.* Geneſ. *q.* 175. [l] *Author quæſt. Vet. & Nov. Teſtam. quæſt.* 19. [m] *D.* Th. 1. *p. q.* 97. *a.* 1. [n] Bonav. 2 *ſent. diſt.* 17. *De Ligno Vitæ.* [o] Iræn. *l.* 3. *adverſ. Hæreſ. c.* 37. [p] *S.* Hil. *in comment. Pſalmi* 68. *in illa verba*, Quem tu percuſſiſti, *&c.* [q] *S.* Greg. Naz. *Orat. de Paſcha.* [r] *S.* Hieron. *c.* 65. Iſaiæ. [s] *S.* Cyrill. *l.* 3. *adverſ.* Julian. *circa med.* [t] *S.* Joan. Chryſoſt. *Hom.* 18. *in*

Gen. [n] *quem imitatur* Theodoretus *q.* 26. *in* Geneſ. [w] Eucherius *l.* 1. *in* Geneſ. [x] Beda *ſupra eadem verba.* [y] Strabus *ibid.* [z] *S.* Johan. Damaſcen. *l.* 2. *Orthodoxæ Fidei c.* 11. [aa] Dionyſ. Carthuſ. *in* Gen *c.* 2. [bb] Bellarm. *in Diſp, Controverſ. contra Hæret. l.* 1. *tom.* 4. *cap.* 8.

DOUBT IV.

Whether it were ſufficient for Immortality to eat only once of the Fruit?

℣. 1. ABout this Doubt alſo there are *two* contrary Opinions, one whereof is Negative, the other Affirmative. S[t] *Auguſtine* [a] is for the *Negative* part, ſo *Thomas* [b], *Suarez* [c], *Becanus* [d], *Benedictus Pereira* [e], and conſequently all thoſe who affirm, that this Tree could not give Immortality.

℣. 2. *It is proved firſt*, Becauſe that Tree prolonged Life, in as much as it repaired the Radical Moiſture, and Subſtance of the Body that was waſted, as perfect as it was; and reduced the Body to the beſt Temper and Conſtitution, if they were loſt; and greatly ſtrengthened the Native Heat; whether

whether it did this materially, being converted into the Subſtance of the thing nouriſhed, and as it was Aliment; as alſo by Qualities manifeſt or occult, as a Medicine; or by all theſe ways. But all theſe good Properties in Tract of Time would grow remiſs and be extinguiſhed, both by the Rëaction of other Meats; and alſo by reaſon of the injuries of external Cauſes, which in the State of lapſed Nature would frequently have occurred, as likewiſe by the Rëaction of the Tree it ſelf, which would neceſſarily have been, even in the State of Innocence. Therefore it would have been neceſſary that at ſeveral Intervals the Tree ſhould have been taken again, that it might repair again the lapſed Conſtitution of the Body; and that by this means Old Age and Death might be kept off, and Life might remain to Eternity.

§. 3. *Secondly*, Becauſe that Tree was corruptible, when it was turned into the Subſtance of the thing nouriſhed: Therefore the Subſtance alſo that was generated of it would have been corruptible. Therefore it was neceſſary that again and again it ſhould be repaired by taking of that Wood. And it is confirmed,

§. 4. *Firſt*, Becauſe whatever is genera-

ted is corrupted: But a Body is generated of that Wood; for Nutrition is also a certain Generation in respect of the Parts lost. Therefore a Body nourished by that Wood would have been corrupted.

§. 5. *It is confirmed secondly*, Because *Aristotle* [f] from thence proves against *Hesiod* and other Poets and Gentile Divines of his Time, that the Gods cannot be rendred immortal by taking of *Nectar* and *Ambrosia*; Because whatever is nourished, must of necessity be corruptible and mortal: But the Body would have been nourished by the Tree of Life: Therefore according to *Aristotle's* Doctrine it would have necessarily been and remained corruptible and mortal. Therefore the Repetition of the eating of the Tree was necessary to prevent Mortality. Nor does it avail, if you say, the Body was made incorruptible by the Qualities received from the Tree. I say, it doth not avail. Because if these Qualities could not make the Wood it self incorruptible, how could they make another Body incorruptible?

§. 6. *Thirdly*, If the Wood once taken had rendred the Body impatible, it would have followed, that if a Child had taken it, he could not grow further, nor could Old Men

Men grow young again, nor ſick Men grow well, but would have remained in the ſame State for ever: But this is falſe: Therefore the other alſo. The Major is proved, becauſe a Body rendred impatible cannot be nouriſhed, nor any way altered. Therefore the Body would always abide in that ſtate, in which the Wood once taken rendred it impatible.

§. 7. *Nevertheleſs* there are firmer grounds *for the Affirmative Part*, and the Fathers above-cited in the third Doubt for the Opinion which aſſerts, That this Tree could give Life eternal, do hold this, ſuch as *Irenæus*, *Hilary*, *Nazianzen*, *Hierome*, and others there cited, of which Opinion the Interlineary Gloſs ſeems to be, when it affirms that this Wood was not to be taken, but at that Time when the Juſt were to paſs to the State of the Bleſſed, which ſeems for no other Cauſe, but that they might be made eternal by the Tree: Whence that one eating had been ſufficient. *Rupertus* [g] expreſſeth this Opinion when he ſaith, *In no wiſe, as ſome do ſuppoſe, was the Tree neceſſarily to be frequented as a Paſs-port of perpetuating Life: But it being once taken, the Body would have lived for ever.* *Theodoret* [h] is of the ſame Opinion.

§. 8. *This is effectually proved* from the very Text of Holy Writ, *Leſt perhaps he put forth his hand, and take alſo of the Tree of Life, and eat, and live for ever.* But if a Man having once taken of the Tree did not remain eternal, it would have little mattered, that he had taken it once or oftener; and had lived for many Years; when yet at what time ſoever he ſhould be caſt out and deprived of the eating of that Tree, he would have been ſubject to Death, and have ſuffered the Puniſhment of Diſobedience. Therefore it is manifeſt, that once taken, it would have ſufficed for Eternity.

§. 9. *And it is confirmed* by obſerving with *Rupert* the [*alſo*] and the [*perhaps*]. For theſe Words ſuppoſe, that as *Adam* took of the Tree of Knowledge, and as he took of the Fruits of other Trees; ſo he might alſo take of the Tree of Life, not indeed knowingly, but fortuitouſly; leſt therefore he once taking by chance of this Tree ſhould be made eternal, he was to be caſt out before he touched it. Therefore once taſted it was ſufficient for Eternal Life, and not only for living ſome long Time. The Argument is corroborated, For why with ſo great diligence and ſpeed did God drive

drive Man out of Paradiſe, and why did the Angel keep the Way with a Flaming Sword? There ſeems no other Reaſon, unleſs becauſe perhaps before his Going out, or perhaps Returning after his *Exit*, if he had taſted of the Tree, he might have been made eternal; otherwiſe there had been no need to uſe ſuch Care, for though he had eaten ſometimes before his going out, or had after returned to eat, being driven out again he had been ſubject to Death.

§. 10. *It is proved ſecondly*, Becauſe in the ſtate of Innocence, as *Thomas*[1] affirms, there might have been actual Sins: Therefore there would have been ſome bad Men, who might have killed others, even the Juſt, by Wounds, Poyſon, or by Hunger and Privation of Air: Therefore unleſs the Juſt were altogether fenced by once eating of the Tree, they might be ſubject to Death, and there might be danger leſt the Innocent ſhould be deprived of their due Privilege, which ought by no means to be. For what eaſier way could there be to kill a juſt Man, than to hinder him that he could not come to the eating of the Tree of Life, or to keep him ſo long from eating thereof, that he ſhould be conſumed of Old Age?

§. 11. *It is proved thirdly*, Becauſe that Tree, as the Aſſertors of the contrary Opinion do confeſs, was corruptible: Therefore it would ſometime fail, eſpecially when (as ſeems to be inferred from Holy Writ) there was only one Tree, nor doth it appear whether others could be propagated or planted of its Seed. Therefore although Men ſhould eat thereof, yet if the Repetition of it were neceſſary, they could not live for ever.

§. 12. *Fourthly*, Becauſe, as St *Chryſoſtome* [k] ſaith, *It pleaſed the Lord* (theſe are his very Words) *that Man made by Him and living in Paradiſe, ſhould have a certain Meditation of Obedience and Inobedience, and theſe two were ſhown by theſe two Trees, the one of Life, the other (as I may ſo ſay) of Death.* Whence *Bellarmine* gathers, this was for the Puniſhment of Inobedience, the other for the Reward of Obedience: For although Life Eternal (as I apprehend) was owing to the State of Innocence; yet for a Reward of Obedience Man was not to be deprived of that Life Eternal. Wherefore as the forbidden Tree once taſted brought a neceſſity of Death; ſo by parity of Juſtice the Tree of Life once taſted ought to give Eternity of Life. For which Reaſons

Reaſons this Opinion is more probable to me, as it is more conſonant to Sacred Writ and the Holy Fathers. Wherefore

§. 13. *It is anſwered to the Arguments* of the contrary Opinion. *To the firſt*, granting the Major the Minor is denied, Becauſe the Qualities of the Tree, ſeeing they did not depend of the Tree in their Conſervation, and were incorruptible and altogether eternal, would have defended the Body it ſelf that it ſhould not fall again from that beſt Conſtitution; Wherefore Man would never have further ſtood in need of a new Exhibition of the Tree. And although Rëaction were granted, whilſt the Apple of this Tree, or any other Food was concocted in the Stomach, and the other Work-houſes, and in the whole Habit of the Body; yet it would impart ſuch Virtue to the Faculties or Powers of the Stomach, and of the other Work-houſes, and of the whole Body, that it would correct the Damages of Repaſſion. As it happens to Fire, which by its Efficacy fully compenſates all Repaſſion brought from the Wood, ſo that if Fewel never fail, it is not diminiſhed or extinguiſhed; nay rather as plenty of proportionate Fewel encreaſeth, it is augmented.

§. 14. *To*

§. 14. *To the Second*, granting the Antecedent, the Conſequence is denied, Becauſe the Subſtance bred of the Tree would have been defended from Corruption by Qualities received from the Tree, whereby beſides, the Temperament of the Body would have been rendred ſo firm, that it could neither further be intended or remitted from within or from without; but the Faculties of the Bodies would have performed Actions ſo perfect, that they would overcome all morbifick Cauſes, which hereafter we ſhall more explain.

§. 15. *To the firſt Confirmation*, I ſay, All that is generated is corrupted, except it be defended by the Qualities of the Tree, or by ſomething elſe. But ſince in this State we want the Tree of Life, that Propoſition is true: Yet it would not have been true in the Time of the State of Innocence, nor alſo in the State of lapſed Nature, had it been granted only once to have eaten of the Tree. *But when it is ſaid*, If the ſaid Qualities could not defend the Tree from Corruption, how ſhould they defend Mans Body? I anſwer, Eaſily. Becauſe the Tree had not theſe Qualities formally or actually, but potentially or virtually; and it would have produced them in the Body by a Tranſient

ſient Action, as other Medicaments do, as I think more probably with the moſt learned Philoſophers, ſuch as are *Patres Conimbricenſes* [l], after the manner of Pepper, as *Petrus Garcia* [m]. But after theſe Qualities exiſted formally or in act in the Body, they could make good to it the Effect of preſerving it from Corruption: Wherefore it is no Wonder if theſe Qualities were able to preſerve our Body from Corruption, yet not the Fruit.

§. 16. *To the ſecond Confirmation*, it is clear already what ſhould be anſwered, and ſhall further appear hereafter. For in this State it is ſo, but in the State of Innocence it would not have ſo been, becauſe by the Qualities of the Tree of Life a nutrible Body would have been rendred incorruptible.

§. 17. *But you will urge*, The Tree would have produced ſuch Qualities in the Body either before it was turned into the thing nouriſhed, or after. *Not before*, becauſe the Body rendred by them impaſſible could not turn Food into the Subſtance of the thing nouriſhed: *Not after*, becauſe the Form of the Wood would be then deſtroyed, whereby they ſhould be produced, and in the ſame Matter of the Wood the Form of Man would be introduced, of which

which they could not be produced. Therefore they could no way be produced in a Humane Body.

§. 18. *Yet I anſwer*, The Wood would have produced ſuch Qualities both before, and after converſion into another Subſtance. *Before*, becauſe to produce them it would have ſufficed, that it ſhould be actuated in the Stomach as other Medicaments, and the Wood being actuated, preſently the Qualities would have been diffuſed through the whole Body; nor would the Impaſſibility of the Body have hindred the acquiring of Perfection, whilſt the Body wanted it, yet it would have been ſufficient that it did not fall from that Perfection, which it had, as hereafter we ſhall more explain. *After*, becauſe the Virtue of the Wood would have remained in the Humors and the reſt of the Juices of the Body, which Virtue indeed being actuated, although the Subſtantial Form were not then in the Wood, might produce actual or formal Qualities, as we have ſaid of the ſupra-elementary Qualities of other Medicaments, as of Purgers and Poyſons, which we have proved to remain in the Matter after the Subſtantial Forms are corrupted.

§. 19. I ſaid [*while the Body wanted it*, *that*

that is, Perfection] Becauſe if any one ſhould have taken the Wood in that State, wherein he had his Subſtance perfectly repaired, he would not turn it into the Subſtance of the nouriſhed, ſeeing then ſuch Matter would be Superfluous; but the Medicamentous Qualities only being received from the Wood, he would have expelled from his Body the Matter of it as Superfluous, as now the Matter of other Medicines, which are not alſo Aliments, is expelled.

§. 20. *To the third I anſwer*, The Body would not have been rendred altogether impatible, except after it had arrived to all the Perfection was due unto it: For if it were below that, by the acceſſion of the Qualities of the Tree, it could not fall from that it had, although moſt violent Cauſes happened to deſtroy it, and in this Senſe at that very Time it had been impatible: Yet this did not hinder, that by Means of thoſe Qualities impreſſed from the Wood, it ſhould not acquire farther Perfection due unto it. And thence it is manifeſt that a Child ſhould come to the Perfection of a Man, an Old Man ſhould be reduced to Youth, even as a Sick Man to Health. But when a Man were conſtituted in all perfection of Health, he would remain for ever impatble

impatible in all Senſes; becauſe he could neither decay, nor could he proceed further.

§. 21. Which that it may the better be underſtood, it is to be obſerved from *Thomas* [n], that *Paſſion* is twofold. Firſt, *properly*, ſo called, in which Senſe one is ſaid to ſuffer, who is removed from his natural Diſpoſition. Secondly, *commonly*, according to any Mutation, though it pertain to the perfection of Nature. And in the firſt Senſe by eating of the Fruit of the Tree the Body would have been rendred impaſſible, becauſe it could never be removed from that Perfection it had. But in the ſecond ſenſe it had not been impaſſible, as long as it was not arrived at the top of Perfection, for it would have been receptive of ſuch a Change.

§. 22. But you will queſtion, *Whether then Generation and Propagation of Children could have been?* I anſwer in the *Affirmative. And prove it*, Becauſe if ſuch Qualities ought to be no hindrance to a Child that his Body ſhould come to its Perfection, nor to an Old Man that he ſhould be reſtored to his, why ſhould it hinder Generation of Seed in the Veſſels, and Propagation of Children? You will object.

object. Therefore to this end, and to the growth of a Child's Body, and reduction of an Old Man's, it was neceſſary to take again of the Fruit of the Tree, or at leaſt of other Food. I anſwer, to this Work perhaps ſo it was neceſſary, or may be the Faculties would have been ſo ſtrong after the firſt taking of that Fruit, that from the ambient Air, Water, or from any other Matter one might have repaired the Subſtance wanting to the growing of a Child, or reſtoring an Old Man, or to breeding Seed for Children. For this would not then have been impoſſible to very ſtrong Faculties: Becauſe perhaps the Fruit it ſelf would have introduced alimentous Qualities into any Matter, although of its own Nature ſuch Matter had them not.

§. 23. *But whether Man ſtated in this Immortality acquired by the Fruit of the Tree, ſhould have had thoſe Actions and the ſame Qualities in kind, which we ſhall have after the Reſurrection?* I diſpute not this, nor doth it belong to me, but let Divines determine it. Amongſt whom the interlineary Gloſs [o] and *Bellarmine* [p] ſeem to think ſo.

§. 24. *But Whether could Children newly born, before they eat the Wood, or alſo before their*

their Birth, in the Mothers Womb, be ſubject to Death? It ſeems to be *denied*, Becauſe the Qualities of the Fruit of the Tree of Life, which was eaten by the Parents, would have been in their Seed alſo, and would have defended their Children from Death both before their Birth and after.

§. 25. *You will infer*, It had ſufficed therefore that the Tree of Life had been once taken by *Adam* and *Eve*, for all that ſhould be born of them to have been made immortal. And this Opinion ſeems to be *confirmed*, *firſt*, by an Argument taken from the neceſſary *Efficient* Cauſe; for theſe Qualities would have been incorruptible, and ever have remained ſo in the Matter, and with the Seed and its Virtue would have been propagated into all the Individuals of Humane Kind, and would have produced other like Qualities in a kind of Cauſe Univocal: Therefore there was no neceſſity for *Adam*'s Succeſſors to taſte the Tree of Life, that they might live for ever.

§. 26. *Secondly*, By an Argument taken from the *Final* Cauſe: For if by taking of the Fruit of the Tree of Knowledge, which was but once eaten of our Firſt Parents, the Puniſhment of Death inevitable was inflicted upon them and their Deſcendents; alſo, that

equality

equality of Juſtice might be obſerved, by once taking of the Fruit of the Tree of Life, Life eternal for a Reward of Obedience ought not only to be given to our Parents themſelves, but to Univerſal Mankind. But if this doth not pleaſe any Man, one may ſay, that ſome Qualities of the Tree derived to the Child, would have preſerved it from periſhing, till the Birth, and after the Birth alſo for ſome Time would have been communicated in the Mothers Milk; and afterwards, had it been neceſſary, he might alſo have eaten of the Fruit of Life it ſelf.

§. 27. *But whether ſhould they, that had committed actual Sin* (according to the Opinion which admits that) *have been ſubject to Death afterwards, although before they had eaten of the Tree?* It ſeems to be *denied.* Firſt, Becauſe even *Adam* after Sin ſhould have been made free from Death, had he eaten the Fruit of Life. And ſeeing the Qualities of the Fruit would have been derived to his Children, both Juſt and Unjuſt would by them have been defended from Death. Secondly, Becauſe the Puniſhment of Death was only impoſed, if our firſt Parents violated that only Precept.

[a] *D.* Auguſtinus *l.* 3. *de Civitat. Dei c.* 20. *&* *l.* 11. Geneſ. *ad lit. cap.* 4. *&* *l.* 1. *de peccat. mer. c.* 3. [b] *D.* Thom. 1. *part. q.* 97. *art.* 4. *&* *colligitur ex* 2. 2. *quæſt.* 164. *art.* 2. *ad* 6. *eámq; habent communiter Scholaſtici, & ſequuntur* Suarius. [c] *L.* 3. *de opere ſex dierum. cap.* 15. [d] Becanus *tract. de immortalitate cap.* 4. [e] Benedictus Pereira *lib.* 3. *in* Geneſ. *diſp. de arbore Vitæ quæſt.* 3. [f] Ariſtoteles *lib.* 3. *metaph. cap.* 4. *text.* 15. [g] Rupertus *lib.* 3. *in* Geneſ. *cap.* 30. [h] Theodoretus *quæſt.*16. *in* Gen. [i] Thomas 1. *part. q.* 100. *art.* 2. [k] Chryſoſtomus *hom.* 18. [l] *Patres* Conimbricenſes 2. *de generat. cap.* 3. *quæſt.* 2. *articul.*2. *aſſert.* 2. *&* *lib.* 7. *phyſ. cap.* 1. *quæſt.* 1. *art.* 2. [m] Petrus Garcia. *Gen.* 1. 4. *tract.* 1. *cap.* 4. *diſp.*2. *quæſt.* 5. *pagina* 269. *col.* 2. [n] Thom. 1. *p. quæſt.* 97. *art.* 2. *ꝙ.* Reſpondeo. [o] *Gloſſ. interl. in illa verba* Ne forte ſumat. [p] Bellarm. *lib.* 1 *tom.* 4. *contr.* 1. *c.* 18.

DOUBT

DOUBT V.

Whether the Tree of Life were a Cauſe adequate to the eſcaping all Occaſions of Death?

§. 1. NOW of thoſe Authors who deny to the Tree of Life the Virtue of extending Life abſolutely to Eternity, though it ſhould be eaten at repeated Turns, when yet they are compelled to affirm, that in the State of Innocence Men would have been free from Death; Some do aſſert, following *Scotus*[a], that this Tree by reſtoring the Native Heat and Radical Moiſture (he ſpake according to the Old and Nugatory Opinion, that admits of a Radical Moiſture diverſe from the Living Parts) either as Nouriſhment or Medicine, or both ways, would have preſerved Life for a very long Time; and they add, that before the Virtue of the Tree were ſpent, Men without the intervention of Death ſhould have been tranſlated to a State of Immortality. Wherefore according to this Opinion the Tree of Life would not have been an adequate Cauſe of Immortality. Which Opinion of *Scotus* notwithſtanding

ſtands refuted from what hath been already ſaid.

§. 2. *But others* with *Cajetane* [b] admit of a certain Supernatural and Spiritual Quality in the Soul, whereby the Body could reſiſt the Rëaction of the Tree of Life and of other Meats; and that for this Cauſe Men in the State of Innocence would have been eternal; which Quality ſince in the State of Lapſed Nature it was wanting, although Man had eaten of the Tree of Life, he would not have been altogether eternal, but would only have lived for a longer Time. But this Opinion is confuted *firſt* from the Words of Holy Writ [c], *leſt he put forth his hand, and take alſo of the Tree of Life, and eat, and live for ever.* Now therefore of it ſelf it had a Power to render Man eternal, without any other Supernatural Virtue. Neither can that Interpretation of a very long time be allowed, as we have ſhown.

§. 3. *Secondly,* Becauſe it cannot be, that a Spiritual Quality of the Soul can naturally defend the Body from contrary Rëactions. For it ſhould *either* do this by a formal Reſiſtance as a kind of Cauſe formal, *or* by an active Reſiſtance as a kind of Cauſe efficient. *The firſt it could not be,* both becauſe

cauſe a Spiritual Quality could not inhere in a Corporeal Subject, eſpecially ſince theſe Authors ſay, it was inherent in the Soul, nor by conſequence could it inform the Body, and reſiſt formally: And becauſe the eating of the Tree of Life would have been ſuperfluous for Reparation of what was loſt; for the natural Qualities of the Body would then have been ſufficiently defended by the ſaid Quality of the Soul, that they could not be loſt. *Not the ſecond*, Becauſe if that Supernatural Spiritual Quality performed ſuch an Effect as a Cauſe Efficient, it were able to produce other Qualities in the Body, which might formally reſiſt; concerning which the ſame Doubt would return: Or certainly they would be ſupervacaneous, ſeeing they were ſufficiently produced by the Tree of Life, as we ſhall hereafter ſhew.

§. 4. Others diſtinguiſh three Cauſes of our Deſtruction. *The firſt* is the different, nay and ſometimes contrary Temperament of different Parts, whereby they mutually act and ſuffer among themſelves, as the Brain moiſt and cold, the Heart hot and dry, the Fleſh hot and moiſt, the Veins, Arteries and Bones cold and dry, and ſo of the reſt. *The ſecond* is the continual Acti-

on of the Native Heat upon the Moiſture, from which two Damages are conſiderable: One is the Repaſſion from Food, from which Food the Radical Moiſture and Members of the Body to be reſtored do ſuffer, by means whereof a Subſtance is not repaired, which is equal in Perfection to what was waſted: The other is the Remiſſion of the Native Heat it ſelf, whereby at length it is extinguiſhed. *The third Cauſe* is from things extrinſick, as well altering the Natural Temper, as dividing Continuity, and finally impeding the Matter whereby the Body ſhould be refreſhed, as Meat, Drink and Air.

℣. 5. *And they add*, that the *firſt Cauſe* muſt have been avoided in the State of Innocence by a Supernatural Quality of the Soul, which we laſt confuted. *The ſecond* by the Qualities of the Tree of Life, when eaten. *The third* three ways. Firſt, By Humane Providence, which in that State would have been moſt perfect. Secondly, By Divine Providence, which for that State would have been greater and extraordinary: Whence it would by extraordinary Concurrence hinder natural Cauſes offending; or would deny its general Concurrence, leſt they ſhould offend. Thirdly,

By

By the Protection of Angels.

§. 6. Yet this Opinion alſo is falſe: And I affirm, that for the firſt Cauſe the Qualities of the Tree of Life had been ſufficient, as they were ſufficient for the ſecond. *Wherefore that Supernatural Quality was not only unneceſſary, but would have been hurtful alſo. Firſt*, Becauſe as it reſiſted the Actions of different Parts, ſo it would reſiſt thoſe very Qualities, whereof the natural Temperament of the Body is conſtituted, ſeeing they are of the ſame kind. *Secondly*, Becauſe even from that mutual Action and Paſſion, which is granted among the Parts of the Body; the total Temperament doth reſult, which is natural, and neceſſary for the living Creature to perform its Actions; wherefore it would be ill impeded by that Supernatural Quality, and conſequently would be hurtful.

§. 7. And *the Remedy* which they bring *for the third Cauſe is contradicted. Firſt*, Becauſe the Fruit of Life was able to make good Qualities very ſufficient to keep off all the Harms of external Cauſes, therefore the extraordinary Providence of God, and every other extrinſick Defence had been ſuperfluous; We ſhall effectually prove the Antecedent hereafter. *Secondly*, Becauſe if

the Supernatural Providence of God were neceſſary, to what purpoſe muſt Man be caſt out of Paradiſe, or be deprived of eating the Tree of Life? For as that Supernatural Providence had ceaſed, although Man had abode in Paradiſe, and eaten the Fruit of Life, yet he had been forthwith ſubject to Death: Which indeed is falſe: For the Sacred Word affirms, if he had eaten of the Tree, that he ſhould have lived for ever. Therefore that Tree was an adequate Cauſe to ſecure a Man from Death.

§. 8. *Some may reply*, It is true from the Words of Holy Writ it doth follow, that Man ſhould have lived for ever: But this eternal Life after Sin would have been *contingent* from eating the Tree of Life, not *neceſſary*: Wherefore leſt Man eating of the Tree of Life ſhould *contingently* live for ever, he was for that Reaſon driven out by the Lord. But that it was poſſible that Man might thus contingently live, they prove: For the Wood would prevent the internal Principles of Death; and Humane Providence, and the ordinary Protection of God and Angels without the Intervention of another Tutelage, might have ſufficed to avoid the external Cauſes of Death, as Hunger, Suffocation, Poyſon, Falling, Beating, Hitting

Hitting againſt any thing, and the Treachery and Miſchief of unjuſt Men. By which means former Men lived near a Thouſand Years, and by the ſame means by eating of the Tree, might have lived innumerable Thouſands, being preſerved by Reaſon and Humane Providence from the external Cauſes of Death.

§. 9. *But this Solution is refuted:* Becauſe if in the State of Innocence, wherein Mens Prudence was moſt perfect, their Dwelling in a moſt pleaſant Place, the number of wicked Men much leſs; and all the ſaid external offending Cauſes and Occaſions much fewer, the extraordinary Providence of God, and a greater Guard of Angels, was (as theſe Men think) neceſſary, that Life might be extended to Eternity, or at leaſt to the Time of Tranſlation: How, in the State of lapſed Nature, with much leſs Humane Providence, in ſo many and ſo great Concourſes of offending Cauſes, amongſt ſo many worſt Diſpoſitions of Men, could the Life of Man be extended, even contingently, to infinite Ages of Ages, without the particular and Supernatural Providence of God, unleſs by ſome means elſe, to wit, by the Qualities of the Wood, Man were ſecured from Death?

§. 10. Fa-

§. 10. Father *Molina* [d] ſuppoſeth, that Mans Body would have been defended from the external Cauſes of Death by an habitual Supernatural Gift, or an habitual Quality extended through the Body, which would have defended it from all Corruption: For he judgeth Natural Powers can no way be thought of, which were able to do this. *But this Opinion is refuted almoſt by the ſame Reaſons, whereby the former was contradicted. Firſt*, Becauſe in the ſaid Fruit there would have been natural Powers ſufficient to defend the Body from external offending Cauſes, as we ſhall hereafter ſhew; wherefore it is not neceſſary to have recourſe to Supernatural Cauſes. *Secondly*, Becauſe that Supernatural Quality would either have reſiſted all external offending Cauſes by a Formal Reſiſtance, or by an Active. *Not by a Formal*: Both becauſe one and the ſame Quality in kind could not formally be oppoſed to almoſt infinite, eſpecially contrary Cauſes, as to Heat and to Cold: And becauſe it would alſo reſiſt the Elemental Qualities of the Body, neceſſary to its natural Conſtitution, ſeeing they are of the ſame kind with the Qualities produced of external Cauſes.

§. 11. *Not*

§. 11. *Not by an Active*: Becauſe *firſt*, even the Qualities of the Tree could have done this. *Secondly*, Becauſe either this Activity would have produced other *Supernatural* Qualities, and the ſame Doubt would have been concerning them; or *Natural*, to which either even Natural Cauſes would have ſufficed; or alſo they would have been overcome of external Cauſes, as the Natural Qualities of the Body. Therefore this Supernatural Quality of Father *Molina* is not to be admitted. *Thirdly*, Becauſe *Molina* admits, Men may be altered by Rain, Wind, Heat, and other things, but with Delight. Therefore this Supernatural Quality would not have rendred Men incapable of receiving Elemental Qualities. Therefore they might be burnt by the Fire, and conſequently dye.

§. 12. Perhaps ſome Man may anſwer in Defence of *Molina*, that by this Quality the Activity of Agents upon the Body would not have been hindred; but only the Union of Soul and Body would have been maintained. But on the contrary, how can Heat in the higheſt Degree with Dryneſs in the Height be granted, but the Form of Fire muſt be introduced in Man's Body, and the Rational be ſeparated without

without the greateſt Miracle? Which muſt not be admitted.

§. 13. *Let therefore the Concluſion be*, That the Fruit of the Tree of Life by its Qualities was an adæquate Cauſe of Immortality, ſo that Man by taking of it would neceſſarily have lived for ever, both in the State of Innocence and in the State of lapſed Nature, the Caſe being granted, that in this State he did eat of the Tree. St *Auguſtine* ſeems of this Opinion [c], where he ſaith, *But Men therefore taſted of the Tree of Life, leſt from any hand Death ſhould creep upon them, or being ſpent with Old Age, when certain ſpaces of Time were run over, they ſhould dye; as if other things were for Aliment, this for a Sacrament. So that the Tree of Life in the Corporal Paradiſe may be conſtrued to be like the Wiſdom of God in the Spiritual, that is, in the Intelligible, whereof it is written in the third of* Proverbs, *She is a Tree of Life to them that lay hold upon her.*

§. 14. Where we muſt accurately obſerve that [*from any hand*] and that [*or*] for Death might creep on from any hand, unleſs the Fruit of Life had preſerved the Body from it: And the Particle [*or*] denotes a Disjunction, leſt, to wit, Man ſhould periſh by Old Age, or by any other Occaſion whatever.

whatever. Wherefore according to St *Auguſtine's* Mind it would have been an adæquate Cauſe of Immortality. Which he manifeſtly confirms by the Example of the Wiſdom of God in the Spiritual Paradiſe. And is gathered more manifeſtly from theſe Words, [f] *There was Meat that he ſhould not hunger, Drink that he ſhould not thirſt, the Tree of Life leſt Old Age ſhould deſtroy him, no Diſeaſe within, no Blow without was feared.* Behold, how according to St *Auguſtine* this Tree would have defended a Man from all internal and external Cauſes of Death. Therefore according to his Opinion it was an adæquate Cauſe of Immortality.

§. 15. The Interlineal Gloſs on theſe Words, *Leſt he take alſo of the Tree of Life, &c.* inſinuates the ſame Opinion, while it affirms, *that when the Number of the Elect was compleat, they ſhould have taſted of the Tree of Life, and ſo have paſſed to the Bleſſed State.* That, namely, by it the Body ſhould have been rendred immortal, which Immortality would have been attained by rendring the Body free from all Harms, which could be brought from any Cauſes internal or external. And it is plainly gathered from *Rupertus* [g], inaſmuch as he affirms, that *it had been ſufficient once to have*

have taken of the Tree for Man to have lived for ever; and from *Chryſoſtome* [h] and *Theodoret* [i], whereas they affirm, this Tree was created for a Reward of Obedience: But this Reward was, that a Man ſhould be free from Death, ſo that he could be killed by no Cauſe internal or external: Therefore this Tree ought to defend a Man from all Cauſe of Death, otherwiſe it did not make good the Reward of Obedience, promiſed by God. It is gathered alſo from other Fathers above-quoted, *Irenæus*, *Gregory Nazianzen*, *Eucherius*, *Cyrill*, *Hierome*, and others, in that they affirm, this Tree could make Life to be Eternal; for if Man remained ſubject to Hunger, Sword, Precipice, Fire, Water and other things, he were not eternal. And ſo thinks *Bellarmine* [k].

§. 16. *Now the ſame Concluſion is already ſufficiently proved* by Reaſon; eſpecially by this Argument, Becauſe ſuch Natural Qualities are poſſible, as might defend a Man from all Cauſes of Death both internal and external: And we ſhall enumerate thoſe Qualities in the following Section, and declare the manner how they perform it.

§. 17. *It is further confirmed*, that the ſaid Qualities

Qualities are poſſible, by divers Examples of admirable Virtues, that are in things natural. For if there be indeed any ſuch Fiſh as that called *Echenëis* or *Remora*, which is able to retard and hinder the moſt violent Motion of a Ship by a Natural Quality, which it impreſſeth on the Ship: Why might not the Fruit of Life have another Natural Quality, whereby Mans Body might be defended from the like Impulſe and Moon, and might be rendred free from all Strokes? If a Salamander caſt into the Fire do by Natural Qualities reſiſt the burning Fire for a great ſpace of Time: Why ſhould another Natural Quality be impoſſible, which might much more reſiſt the Action of the Fire? And ſo reſiſt, that its Reſiſtance might overcome the Activity of the Fire; for the Activity of the Fire is not intended to Infinity.

℣. 18. If Fire naturally have a moſt active Quality, why ſhall not another Natural Quality equally or more reſiſtent be poſſible? Are there not other Natural Virtues equally admirable? Doth not the Oſtriche's Stomach digeſt Iron? *Aqua fortis* diſſolve Gold, Iron, and other Metals? Vineger diſſolve Stones and Steel? Doth not the Fiſh called *Torpedo* render the Fiſhes that

that ſwim over it immoveable, and ſtupefy the Fiſhers Arm with its Virtue diffuſed along his Spear? Why therefore in like manner might there not be found other Natural Virtues in the Fruit of Life, reſiſting the external cauſes of Death? I paſs by other admirable things which manifeſtly appear from our Tract and other Mens Obſervations.

§. 19. Nor can it be ſaid, it is falſe, and the *Echenëis* hath no ſuch Virtue; for Experience confirms it, and very grave Authors atteſt it, as S. *Ambroſe* [l], S. *Baſil* [m], *Ælian* [n], *Plutarch* [o], *Pliny* [p], *Adam Leonicenus* [q], *Vincentius* [r], *Rondeletius* [s], *Cardanus* [t], and ſeveral others. Nor does it hinder, that Authors vary in deſcribing the *Echenëis*, ſince ſome affirm that it is a great Fiſh, others that it is a little one; ſome aſcribe one Figure to it, others another. It doth not hinder, I ſay, becauſe there may be divers kinds of Fiſhes, which have this very ſame Virtue, as alſo there are divers ſorts of Fiſhes that bring Numneſs, as our *Torpedo* doth, and every Man deſcribes that which he hath experienced to detain the Ship. But after what manner it doth it, we will touch hereafter.

Hiſtories

Hiſtories of Wonderful Fiſhes, for the Confirmation of this Opinion.

§. 20. But that it may appear more clearly that what is reported of the *Echenëis* is not fabulous, we muſt not paſs in Silence what our Portugueze have obſerved, and what the chief Hiſtoriographer of his Time our *Johannes de Barros* hath recorded [u], *viz.* that in the Year of our Lord 1518. when *Emanuel* the moſt Potent King of *Portugal* ſet out a Fleet for the Eaſt Indies on the twenty ſeventh day of *March*, whoſe Admiral then was *Didacus Lopez de Sequeira*: And when the Ship of *Don John de Lima* was come up to the *Cape of Good Hope*, and then near *Mozambique*, the whole Ship on a ſudden ſhivered, ſo that it ſeemed to ſplit, or to have ſtruck on a Rock. But when preſently ſhe made her Courſe again, nor any Leak appeared, as they were afraid, the Portugueze much aſtoniſhed ſet ſail, and proſecuted their intended Voyage: Neither was it poſſible for them at that preſent to find out the Cauſe of that Event, nor yet to ſuſpect it.

§. 21. But when, after they were arrived at *Cochim*, they fell to refit the Ship, they

found ſtuck in her Bow the Horn of a Fiſh two Hand breadths in Length: It was indeed blackiſh, and in the ſhape of a *Rhinocerot's* Horn; and beſides ſo hard, that with it Iron might eaſily be cut as with a File. From whence the Cauſe of that ſudden Concuſſion and Retardation of the Ship was diſcovered, that namely the violent Blow was ſtruck, not by a Rock, but by the Horn of that Fiſh, whereby the Ship was a little detained, and much ſhaken, eſpecially at that inſtant, when the Fiſh endeavouring in vain to pull out its Horn, rather broke it than drew it out.

§. 22. But the Mariners that argued about the Kind of the Fiſh, an Opinion prevailed amongſt them, that it was the *Acus*, in our Language *Peixe Agulha*. And that this Opinion was true, Experience afterwards confirmed to *Johannes de Barros*: For ſome Years after when they made their Courſe through the Sea of *Guiny* by the Caſtle of S. *George of Mina*, having let down Hooks from the Ship, another *Acus* was caught, which equalled a Bull in bigneſs, and being firmly held with ſtrong Hooks, it ſhook the Ship after the ſame manner, and at length being killed with much ado, and haled up to the Ship by more than twenty

twenty Men, it ſhewed a Horn like the other in ſhape, having the ſame Colour, Figure, and Hardneſs in it; but much leſs than the other, becauſe the Fiſh it ſelf was leſs. Deſervedly therefore this may come to be reckoned among the Kinds of the *Remora*, although this doth ſtop and ſhake a Ship a different Way from what we ſhall hereafter ſpeak of.

§. 23. And thoſe that travail the Coaſts of *Braſile* make mention of another Fiſh, which cauſeth Numneſs, as our *Torpedo* doth: Whence it becomes ſufficiently manifeſt, that there are many kinds of *Torpedoes* to be found. But this kind lives eſpecially in the River *Itapecuro* in the Country of *Maragnani*, and it is called *Perachè*, or as *Gaſpar Barlæus* obſerves, *Puraquam*, among thoſe Barbarians. In ſhape and greatneſs it reſembles a kind of Lamprey (or *Muræna:*) they uſe to kill it by ſtriking it with Staves: But the Arm of him that ſtrikes, and then his whole Body is ſtupefied, and ſhakes preſently. Of which thing Frier *Chriſtopher Severinus* Biſhop Elect of *Angola* is my ocular Witneſs, a very skilful Perſon, who beſides other Works already publiſhed, hath another of the Natural and Moral Hiſtory of *Maragnani* ready for the

Preſs. It is evident therefore that there are ſeveral kinds of *Remoraes* and *Torpedoes*, diffuſing the ſelf ſame kind of Vertue from them. As it often falls out in many different kinds of Medicines, as in Rheubarb and Roſes, whoſe Vertue to purge Choler is of the ſame kind. Therefore we muſt not infer, that the *Remora* is fabulous, becauſe it is differently deſcribed of Authors; ſeeing there are ſeveral kinds of it, and every one deſcribes that which he knows.

§. 24. What Wonder therefore, if ſuch a Fruit were poſſible in Nature, as, amongſt other admirable Qualities, could break the force of things thrown, and could hinder local Motion, thô the moſt violent?

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[a] Scotus *in* 2 *diſt.* 19. *quæſt. unica.* [b] Cajetan. 1. *part. q.* 97. [c] Gen. 3. [d] Molina *de Opere ſex dierum diſp.* 28. *concl.* 3. & 4. & *diſp.* 27. *concl.* 1. 2. & 4. [e] *D.* Auguſtinus *l.* 13. *de Civit. Dei cap.* 20. [f] Aug. *l.* 14. *de Civit. Dei cap.* 26. [g] Rupertus *lib.* 3. *in* Gen. *c.* 30. [h] Chryſoſt. *in* Gen. *Hom.* 13. [i] Theodoret. *in* Gen. *q.* 26. [k] Bellarm. *tom.* 4. *contr.* 1. *cap.* 18. [l] *D.* Ambroſ. *l.* 5. *ex hom. cap.* 10. [m] *D.* Baſil. *hom.* 7. [n] Ælian. *l.* 12. *cap.* 4, 5. [o] Plutarch. *in probl. ſymp. decad.*

cad. 2. *probl.* 7. [p] Plin. *lib.* 32. *hiſtor. nat. cap.* 7. [q] Adam. Leonicen. *lib. de aquatilibus.* [r] Vincent. *in Speculo natural. lib.* 17. *cap.* 149. [s] Rondelet. *lib.* 15. *de Piſcibus cap.* 18. [t] Cardan. *rerum var. lib.* 7. *c.* 37. [u] Johan. de Barros *Decad.* 3. *lib.* 3. *c.* 1. *poſt princip.*

DOUBT VI.

What, and how many, were the Qualities of the Tree of Life, whereby it cauſed length of Life and Immortality?

§. 1. THis Doubt was never put to the Queſtion by any Man, nor perhaps ever thought of. But becauſe it hath much reſpect to our Treatiſe of Occult Qualities, ſince ſuch Qualities are Alexipharmack, or Curers of manifeſt Diſeaſes: therefore I think it worth my Labour to treat of them in this Place.

§. 2. That therefore this Doubt may more commodiouſly be reſolved, *it is to be obſerved firſt*, that the Fruit of this Tree (For although we often name the Wood, we rather underſtand the Fruit, though even the very Wood of the Tree might be of

ſuch a Nature, that it might alſo be eaten) hath a double Conſideration, as Aliment, and as Medicament. As *Aliment*, inaſmuch as it might be turned into the Subſtance of the thing nouriſhed: As *Medicament*, inaſmuch as it could produce in the Body ſeveral Qualities profitable for it. Wherefore it might deſervedly be called a Medicinal Aliment, or an Alimental Medicine.

§. 3. *It is to be obſerved ſecondly*, That the aforeſaid Fruit is much more excellent in the way of Phyſick than of Food: For though as Food it might make ſomething towards prolonging of Life, ſeeing it would nouriſh better than other things, and would leſs alter the Body into a contrary Nature; Yet it would not on this account avail to extend it much, and leſs to prolong it to Eternity: But as Phyſick it would eſpecially and chiefly conduce to this end. *Now by what Qualities? And by what way?* This is the moſt difficult to reſolve.

§. 4. *It is to be obſerved thirdly*, That thoſe Accidents which preſerve our Body in perfect Health, ſome of them are manifeſt, ſome occult. *The manifeſt* are three, *Temperament*, *Compoſition*, and *Unity of Parts*: Which becauſe they are perceived by the Senſes, are called manifeſt. The *occult*,

cult, according to the common Opinion that admits Powers, are the Faculties of the Body which by Philoſophers are called Powers, that is, the Faculty Vital, Animal, and Natural. There are alſo occult Qualities belonging to the Alimentous, which are introduced into the Aliment by the common Work-houſes, and by the Parts to be nouriſhed (although no Man hath yet found them out) and therefore they may on that account alſo be called Alimentous: There are beſides, Alexipharmack Qualities alſo, newly found by us, which in another Treatiſe we have proved to be connaturally in the Body of every living Creature, that it may defend it ſelf from Poyſon.

§. 5. Which things obſerved, *I ſay firſt.* Divers Qualities are communicated by the Tree of Life, whereby all things which concern the Natural Conſtitution of the Body, if they be deſtroyed, may be reſtored; if perfect, may be preſerved, either to a certain and determinate Time, or to Eternity, according to the diverſity of Opinions about this Matter. This Concluſion is manifeſt, becauſe unleſs the Natural Conſtitution of the Body be preſerved, Health and Life cannot na-

turally continue: Therefore it is neceſſary that ſo many and ſo great Vertues muſt be given from the Wood, as were ſufficient to repair and preſerve all things concerning the Natural Conſtitution.

§. 6. *I ſay Secondly*, Supra-elementary Qualities muſt be contributed to the Body by the Tree of Life, which might produce Elemental ones in that degree only, which was agreeable to the Natural Temperament; to wit, that theſe Qualities of the Tree might concur as a kind of Cauſe efficient with the Form (or with the Vertues of the Form, according to the Opinion which grants Virtual Qualities productive of the Elemental) towards the Production of Elemental Qualities, juſt to ſuch a convenient Degree. This Concluſion is proved, becauſe it is neceſſary, the Natural Temper ſhould be preſerved, that the Body may continue in Health. But ſuch a Temper will be well preſerved, if there be a fixt and efficacious Cauſe, which may help the intrinſick Agent in the Production of thoſe degrees of each Quality, which makes up the Temperament. Therefore it is neceſſary that thoſe Vertues be produced in the Body by the ſaid Tree, which may ſuffice to concur with the intrinſick Agent productive

productive of ſuch Qualities. But theſe Vertues muſt needs be Qualities of a Superior Order. Therefore ſuch muſt be produced in the Body by the Tree of Life.

§. 7. *I ſay thirdly*, Theſe Qualities muſt alſo be of ſuch Efficacy, that they may preſerve that Degree fixt againſt all the Activity of an external Contrary, even the moſt violent, ſuch as are Fire or Snow, according to the Opinion which affirms the Wood to be an adæquate Cauſe of Immortality; ſo that theſe Qualities of the Wood of Life being preſent, Fire cannot act upon the Body, nor produce further Degrees of Heat beyond thoſe, which are convenient for the Body: For the contrary Degrees of Cold would be ſo preſerved by the Quality of the Wood, as a kind of Cauſe Efficient, that they could not be diminiſhed by the Fire. And ſo it may be ſaid of other Elemental Qualities. It is manifeſtly *proved*; Becauſe unleſs the Qualities of the Wood had ſo great Efficacy, they were not able to reſiſt very violent external Agents: But they might reſiſt, if they produced thoſe fixt Degrees upon the Body, connatural to it, ſo that it might perſiſt in Health.

§. 8. *But to what kind of Quality would theſe*

theſe belong? I anſwer, They would be a kind of Habit: For according to the Opinion, which affirms that Elemental Qualities do not flow from the Soul, but are produced of other occult Qualities ſuperadded of a higher order, which are called Virtual Qualities, they would belong to Habit: The Reaſon is, becauſe theſe Virtual Qualities are Powers, ſeeing they are ordain'd only for Operation: But the Qualities of the Wood do eſſentially ſuppoſe theſe Powers, and do help them efficiently in the production of the Elemental ones. Wherefore they are neceſſarily Habits, as are the Habits of Sciences, and ſome Supernatural Qualities, as the Habit of Faith and Light of Glory, which Divines commonly affirm do belong to Habit, becauſe they eſſentially ſuppoſe Power, as *Suarez* [a], *Vaſquez* [b], and others commonly hold. But according to the Opinion that denies Powers to the Soul, they are alſo to be accounted Habits, and to concur with the Soul, as Habits of Sciences and others. And theſe Qualities will prove a kind of thoſe which cure manifeſt Diſeaſes, of which we have ſpoken in another Book.

§. 9. Both Concluſions are confirmed, Becauſe a living Body could no other way be

be made durable to Eternity nor for any Time, but its Temperament would decline ſomething from its Integrity, unleſs it were preſerved the foreſaid way. Therefore, *&c.* Nor doth it appear that the Qualities of the Wood would diſpoſe the Body as a kind of Cauſe Formal, whereby it would have been made free from all natural Cauſes of Death internal and external; becauſe a help by this kind of Cauſe would not have been ſufficient, that by its means an intrinſick Agent could reſiſt the moſt violent Cauſes.

§. 10. *I ſay fourthly.* It is alſo convenient, according to the ſame Opinion, that the Tree of Life ſhould make good other Qualities, even Active ones which might concurr with the Faculties Animal, Vital and Natural, as a kind of Cauſe Efficient, that they might perform very ſtrong Actions, when there ſhould be a neceſſity. *It is proved as to the Animal Faculty*, becauſe to avoid ſome Diſeaſes of Compoſition, and Solution of Unity, as Diſlocations and Wounds, and to reſiſt ſome external Cauſes, which bring thoſe Diſeaſes, an ordinary ſtrength of Actions of the Animal Faculty is not ſufficient, even where there is the beſt Temperament. Therefore it is neceſſary

that

that this Faculty be helped by other Qualities, which may concurr with it to render the Actions ſo ſtrong, that they may be ſufficient to avoid all Natural Cauſes whatever, eſpecially thoſe which might hurt by Local Motion.

℣. 11. *And as to the Pulſatil Faculty* there is the ſame Reaſon; for it muſt perform a Motion againſt the Reſiſtance of every external Cauſe whatever. As to what concerns the Natural, it is proved: For it is neceſſary that the Attractive and Expulſive Faculty perform moſt perfect Actions, although there be an impeding Cauſe. The Digeſtive alſo, if it have a help, will operate more perfectly. And it is confirmed, becauſe theſe Qualities are not only poſſible, but ſome ſuch like there are indeed, efficiently concurring with the Powers to the Curing and Preventing manifeſt Diſeaſes. Therefore it is neceſſary, that the Wood of Life ſhould have them moſt efficacious.

℣. 12. *You will object.* Therefore the Qualities productive of Elemental ones would have been ſuperfluous, which we ſpoke of in the laſt Concluſion. *The Sequel is denied*; for they alſo would have been neceſſary to preſerve the Natural and moſt perfect Temperament of Body. And although

although by this means the Body of Man might reſiſt all morboſe Cauſes acting by Alteration; it might better and more readily reſiſt together with theſe Qualities actively helping the Powers.

§. 13. *But whether would one only Quality flowing from the Fruit ſuffice to concurr with all the Faculties? I anſwer negatively*, but every loweſt *Species* of Faculty ought to have its particular Quality diſtinct *in Specie*. *It is manifeſtly proved*, Becauſe every Faculty hath its particular and determinate Effect: Therefore it wants a particular and determinate Concauſe, which hath Virtue for ſuch an Effect. *Secondly*, Becauſe Powers are diſtinguiſhed *in Specie* by their Acts and Objects: Therefore thoſe Qualities which participate with the Powers, are the ſame way diſtinguiſhed. *Thirdly*, becauſe the Habit of one Power, or an Effect determinate to a certain *Species*, cannot concurr with another Power, nor to another *Species* of *Act*: Nor therefore in like manner can theſe Qualities, which are as Habits in reſpect of the Powers.

§. 14. *Therefore for the Animal Faculty there would have been given one Quality for Motion, and divers other for the Senſes; and for every one as well internal as external* (if diſcerning

diſcerning Powers may ſeem neceſſary either to long or eternal Life) *its own Quality would have been allotted.* For *the Vital Faculty there would have been given one for the Motion of the Heart and Arteries, another for Generation of Spirits, whilſt there was any neceſſity for Motion or Generation of Spirits*: For according to this Opinion, which affirms that eternal Life was given by the Wood, when the Body was reduced to the beſt Conſtitution, all things would have been kept in the ſame Tenor, ſo that neither any reparation of Spirits, nor of Subſtance, would have been further neceſſary.

℣. 15. Wherefore *by the Qualities of the Tree of Life the Health of the Body would have been defended from Hunger, Thirſt, and want of Air, leſt* namely *Man ſhould periſh for want of Meat, Drink or Air*; which will more appear hereafter. In like manner *there would have been given a particular Quality by the Fruit for every* Species *of Natural Faculty*, that is, *for Attraction, Retention, Coction, and Expulſion*, that, to wit, they might operate moſt perfectly, while their operation was neceſſary. And after the ſame manner *there would have been another for Generation.*

℣. 16. *You will object.* The Fruit of this Tree

Tree was of one *Species* only. Therefore it could not produce ſo many *Species* of Qualities. *The Conſequence is denied*, Becauſe the ſame Rheubarb performs divers Actions by Qualities different *in Specie*; for it evacuates Choler, ſtrengthens the Liver, opens Obſtructions, binds lax Parts, produceth Heat, cauſeth Drineſs: And ſo we experience divers Virtues in many other Medicines.

℣. 17. *I ſay fifthly.* Beſides the ſaid Qualities (according to the ſame Opinion) there was another neceſſary, which ſhould have been made good by the Tree of Life: And that is a Reſiſtive Faculty, which might preſerve the Union and due Compoſition of Parts, namely their Figure, Cavity, Number, and alſo their Magnitude. It is evidently proved, Becauſe in defect thereof Man would become obnoxious to Diſeaſes and Death, which would follow from Diviſion of Continuity and from vitiated Compoſition. This Quality indeed would not have been Active, but relating to Patible Quality, as Hardneſs in a Stone: For informing the Parts of the Body, it would have rendred them incapable of any Diviſion or Compreſſion, which could have been made by an external Cauſe. Wherefore

fore by reaſon of this Quality, Man could not dye by a Precipice or a Blow. And it is confirmed, for as the Author of the Queſtions of the Old and New Teſtament ſaith [c], *The Wood of Life was ſo to Man as an inexpugnable Wall:* Therefore it muſt neceſſarily make good this Reſiſtive Quality, as a Wall.

℣. 18. *You will object.* If ſuch a Quality were granted, the Limbs could not be bended. It is denied, Becauſe it was not hardneſs, but preſerving of Union. *Or rather,* Whether was there not a Quality actively preſerving the Union of Parts? *It might probably be affirmed:* And it would have been ſo ſtrong in Preſervation of the Union of Parts by a certain Action intrinſically terminated upon the very Union, that the Union could be diſſolved by no finite natural Cauſe. *Yet much more probably,* I think, there was no ſuch active Quality, ſeeing the Reſiſting informing one was ſufficient, as we ſaid in the laſt Concluſion.

℣. 19. *I ſay ſixthly,* According to this Opinion, the Tree of Life would have made good all Alexipharmack Qualities of every kind, whereby the Body would have been made free from all that are Poyſonous. This Concluſion alſo is manifeſt. For in defect

defect of theſe Qualities Man might have periſhed, ſeeing thoſe that are implanted in the Body cannot ſufficiently reſiſt ſtrong Poyſons. Nor can it be doubted that this Quality was poſſible, ſeeing it is found naturally in almoſt innumerable Medicines. Therefore no Wonder, if it were granted to this Fruit naturally with ſo great Efficacy, that it overcame all Poyſonous ones.

§. 20. *You will object* againſt what we have ſaid. Heat would neceſſarily act upon Moiſture, ſeeing it is a Natural Cauſe acting neceſſarily: Therefore it would neceſſarily rarefy it, turn it into Vapors and conſume it: Therefore Reparation and Nutrition was neceſſary: Therefore Man would neceſſarily be obnoxious to Death by Hunger, and it was needful for Man to eat the Wood again and again. *I deny the Antecedent*: Becauſe the Moiſture would have been preſerved two ways. Firſt by the Occult Quality of the Wood (which we ſpoke of) producing Moiſture in a proportionate fixt Degree. Secondly by another Occult Quality of the Wood, producing certain fixt Degrees of Cold, that the Heat could produce none further.

§. 21. *You will urge.* Therefore the Heat

would produce those Qualities at least, which are produced of it by Resultancy in the Substance wherein it subsists, that is, Rarity, and Levity (if it be a Second Quality) from which follows Resolution or Evaporation, and consequently the Consumption of such Substance. *The Sequel is denied*, Because that Resultance also of Second Qualities would have been hindred by their contrary Qualities, which would have been produced by other First Contraries; for Example, The Resultance of further Rarity would have been hindred by the Degrees of Cold, for by them its contrary Density would have been preserved proportional to the Rarity.

§. 22. *You will object secondly.* The Faculty Pulsatil and Generative of Spirits would have been idle; Because we suppose, the necessary Spirits once generated would have lasted for ever: And in like manner the Natural Faculties would have been idle, seeing we suppose, Nutrition would be no further necessary, when the Body had arrived at full Perfection: Therefore those Qualities would not be necessary which might concur with such Faculties, according to the Opinion which affirms, it had been

been ſufficient to have eaten the Fruit only once. I ſay they were neceſſary for the Reduction of a Child's Body and an Old Man's, or one any other way decayed or imperfect, to the moſt perfect Conſtitution, and therefore they were to be added: But after the Perfection of the Body they were not neceſſary; but would have continued, as other things would, which alſo were not further neceſſary, as the common Workhouſes of Aliment and Excrements, and the Faculty expulſive of them, and other things.

℣. 23. *You will object thirdly.* To Duration of Life there is no need, that the Animal Faculty be any ſtronger, than what ſufficeth to perform Reſpiration, as *Galen* [d] holdeth. Therefore to this at leaſt there ſhould no helping Quality be added, which might concur with it. *It is anſwered,* If there were a preternatural Affection before the eating of the Wood, which ought to be expelled by the Motion of the Animal Faculty, as by Coughing, or whereto the Animal Faculty ought to concur with the Natural, as Piſſing, Strength muſt neceſſarily be added to the Faculty, that by the ſaid Qualities it might perform a ſtronger Motion: And in like manner as before

we have already ſaid in the third Concluſion, Strength of the Animal Faculty was neceſſary for the Motive, that it might more readily reſiſt external Cauſes. But as for the Diſcerning Powers, which belong to the Animal Faculty, ſeeing they conduce little to Duration, and would ſufficiently operate with the beſt Temperament, Compoſition and Unity of Parts; it ſeems more probable, that other Qualities are not neceſſary which ſhould be produced by the Wood.

§. 24. *You will object fourthly.* We ſaid in the fourth Concluſion, that by the Tree a Virtue was made good, concurring with the Animal Faculty to the avoiding thoſe Cauſes, which by local Motion might divide Continuity. Therefore the reſiſtive Quality is ſuperfluous. *The Conſequence is denied*, becauſe that Virtue concurring with the Faculties is neceſſary for their better being, to the end, namely, that Man might more perfectly be defended from the moſt violent Cauſes.

§. 25. In Summ therefore; *The Qualities of the Tree of Life might be diſtributed into four Claſſes*; for *ſome produced Elemental Qualities, others Alexipharmack Qualities, others concurred actively with the Faculties*

ties of the Body to Connatural Actions, and others were Reſiſtive. And theſe laſt (if a Quality actively reſiſting be not admitted) *would belong to Patible Quality. The firſt would belong to Habit*; for if they were Natural Powers they might produce their Effects, where and when they were not neceſſary, and not according to the Exigence of the Body. And *thoſe which concur with the Faculties in their Actions, belong to Habit, the firſt Species of Quality*: Seeing they neceſſarily and eſſentially ſuppoſe Powers to their Operation, and are Qualities of difficult Expulſion, which two things are required to Habit according to common Opinion. But *of the Alexipharmack thoſe which reſiſt Poyſons, as a kind of Cauſe Formal, belong rather to Patible Quality: What, as a Cauſe Efficient, if they concur with the Motive Power or with another, rather belong to Habit*, for the laſt ſaid Reaſon: And *they will belong to the ſame* Species, *whatever ſhould concur with another Active Power.* But we muſt take notice of the Reſiſtive Qualities, if any there be actively reſiſting Diviſion of Parts, that theſe, if they concur by themſelves only, are Powers; if with the Natural Powers producing Union, they are Habits.

§. 26. *But Whether were all the foreſaid Qualities, actively concurring with the Powers, more noble than the Powers themſelves?* It ſeems to be *more probably affirmed, that they were more noble*, as to the manner of Operation: Becauſe they elevate the Powers a Supra-ordinary Way (although within the Bounds of Nature) to more noble Actions, and at leaſt more intenſe, ſtronger and quicker, than is conſiſtent with their Nature, as it operates ordinarily: So that the ſaid Actions may eſpecially be attributed to the Tree of Life, as to what concerneth this Manner of Operation. *You will object.* The Habits alſo of Powers acquired by Acts do render the Actions more intenſe, ſtronger and quicker. And yet they are not more noble than the Powers: Therefore, *&c. The Conſequence is denied*, and there is a diſparity of Reaſon; for the Actions of Habits are ſuch, that they are attributed eſpecially to the Powers: But the Actions of the Powers, wherewith the Qualities of the Wood of Life concur, are ſo ſtrong, intenſe and quick, and are ſo efficaciouſly performed by the Qualities, that they may rather be attributed to them, than to the Powers; and the Powers are more the Inſtruments of theſe Qualities in reſpect

reſpect of their Actions, than the principal Cauſes.

§. 27. *But ſome one may enquire, Whether all Men would have been of the ſame Temperament? I ſay,* according to our Opinion, that affirms, the Wood of Life would have been ſufficient for eternal Life; and that to this there would have been neceſſary Supra-elementary Qualities made good by the Wood, which would have actively produced Elemental ones in a certain fixt Degree; we muſt conſequently ſay, That all Men would have been of the ſame Temperament after Eating of the Wood. *It is effectually proved*; for the Cauſe of the Elemental Qualities in all Men would have been of the ſame Reaſon and Proportion, to wit, the more noble Qualities productive of the Elemental in the ſame proportionate and fixt Degree. Therefore the ſame Temperament *in Specie* would have been in all Men, when they had come to Perfection, and that moſt perfect. From whence alſo it follows, that all Men eating the Fruit, would have had equal Strength, equal Actions of the Senſes, as well internal as external, an equal Strength of Underſtanding, with dependency upon Phantaſms: For the diſpoſition of the Phantaſy

would alſo have been equal. When nevertheleſs it is agreed, that ſome would have been wiſer and juſter than others, as *Thomas*[e] obſerves. Becauſe they would have acted by Free Will; whence ſome would have more applyed their Mind to learn this or that: Whereupon it would have followed, that ſome would have been better Proficients in Knowledge, others in Juſtice, *&c.*

§ 28. *But you may deſervedly enquire, Why in Reduction of an Old Man to Youth, or of a Sick Man to Health, or of an intemperate Body to a temperate, there would not have been Diſeaſe or Pain, ſeeing ſudden Mutations, even terminated to a better State, do cauſe* this? I anſwer *firſt*, That a quick Mutation to a natural or better ſtate brings not Pain, nay but Pleaſure, as *Galen* teſtifieth[f]. Whereſore if ſometimes from ſuch Reduction Pain do happen, as when the Hands chilled with Snow are ſuddenly expoſed to the Fire, this is by Accident, becauſe, to wit, ſome Parts are preternaturally altered, whilſt the Heat in others is reduced to its natural Perfection; or becauſe from the Application of Heat, the Cold in others is ſuddenly intended by *Antiperiſtaſis*. *I anſwer ſecondly*, That

That Pain is a depraved Action of the Touch: And ſeeing the Senſe it ſelf (as other Powers) would have been helped to perform perfect Actions; there could never have been a Depravation of Touch, which Pain is.

§. 29. *But whether according to the Opinion which denies the Fruit to be an adequate Cauſe of Immortality, it had been neceſſary that Alexipharmack Qualities ſhould be contributed by the Wood to Mans Body, whereby it might be preſerved from Poyſons?* It ſeems *to be affirmed*, becauſe it cannot be believed, theſe Vertues were wanting to the moſt perfect Medicament, when many other ordinary Medicaments have efficacious Virtues againſt Poyſons; nay, we muſt think, all other Supra-elementary Virtues for curing Diſeaſes muſt have been found in it, which are found in other ordinary Medicines: Thoſe notwithſtanding excepted, which uſed without Art do hurt, ſuch as are Purgative Virtues, which given unſeaſonably, and to a Healthy Man, bring no ſmall Harm.

§. 30. *I ſay ſeventhly.* According to the ſame Opinion, which affirms, the Tree of Life was not an adequate Cauſe of Immortality, but that the Supra-ordinary Providence

dence of God was neceſſary to avoid the Harms of External Cauſes; according to this Opinion, I ſay, it is not neceſſary to grant a Reſiſtive Quality in the Tree, nor it may be other Qualities, which might preſerve the Elemental ones of the Body in a neceſſary fixt Degree, at leaſt not ſo efficacious, as wholly to reſiſt all external altering Cauſes. *It is proved*, becauſe the Supra-ordinary Providence of God had been ſufficient.

§. 31. But ſince from the Sacred Text it appears, that Women in the State of Obedience ſhould have been free from the Pains of Birth, it ſeems worth our Enquiry, *Whether alſo the Qualities of the Tree of Life would have prevented the Pains of Birth in Women?* It ſeems to be more probably *anſwered in the Affirmative. Firſt*, Becauſe ſeeing the Wood would have averted all internal Cauſes of Death, or alſo the external beſides, according to different Opinions; and ſince it would have cured all preternatural Affections, it muſt of neceſſity have been able to prevent and take away the Pains of Birth; nor is there need of any greater Reaſon, why it ſhould take away theſe than others.

§. 32. *Secondly*,

§. 32. *Secondly*, Becauſe there are Medicines found naturally, which by means of Supra-elementary occult Qualities do wonderfully allay the Pains of ſeveral Parts, and preſerve a Man from them, as a Wolf's Liver againſt the Pain of the Liver, as *Galen* [g] teſtifies, and that famous Stone, which may deſervedly be called Nephritick, brought from the Weſt Indies, vulgarly called *de la hijada*, as *Monardes* [h] teſtifies, which tied to the Arm both takes away Nephritick Pains, and preſerves a Man from them, as alſo doth a certain Wood of the ſame Name (which I have ſometime ſeen) deſcribed by the ſame Author. Therefore it is credible, that in this Wood, which had admirable Virtues for all Preternatural Affections, theſe alſo were not wanting, which might preſerve from Pains of Birth; eſpecially ſeeing it makes for the Conſervation of Life, as a Reward of Obedience, to which purpoſe in the primary intention it was created.

§. 33. *But what way did it perform this Work?* It may be doubted: For the Cauſe of the Pains of Birth is the breaking of thoſe Bonds, that tye the Child to the Womb; which being a violent and ſudden Solution of Continuity, it neceſſarily cauſeth

cauſeth Pain. Wherefore that the Tree of Life may prevent theſe Pains, it is neceſſary, that it either ſtupefy the Senſe in thoſe Parts, as Narcotick Medicines do; or ſo mollify and diſpoſe the Ligaments, whereby the Child is knit to the Womb, as Anodyne Medicines do, that without violence they might be ſeparated from the Parts of the Womb; or that it regulate the Faculties of the Womb after ſuch a manner, that they work that Separation by little and little without Trouble: *For only a violent Paſſion, which is preternatural, when it is done much together and ſpeedily, cauſeth Pain; but what is done by little and little eſcapes Senſe*, as *Galen*[i] expreſſeth it. Another Way may alſo concur, *viz.* Becauſe in that State the Wood of Life would join with and aſſiſt the Powers, that they might perform moſt perfect Actions. Therefore it would concur with the Touch, that it might feel moſt perfectly; wherefore a depraved Senſation could not be, in which Pain might formally conſiſt, although the Object or Cauſe of Pain were preſent.

℣. 34. *But you will object.* Either this Wood would have taken away the Pains of Birth in the State of Innocence, or in the State of Lapſed Nature. Not in the firſt,

firſt, becauſe it appears from the Sacred Text, that in *it* Woman would have had no Pains in Birth: Not in the Second, becauſe from the Sacred Text alſo it appears, that they muſt neceſſarily ſuffer Pains for a Puniſhment of Sin. Therefore it would take away Pains in no State. *I anſwer*, that both in the State of Innocence and in the State of Lapſed Nature this Wood would have been good againſt the Pains of Birth, if it had been eaten. In the State of Innocence, becauſe by it Women would have been preſerved from Pains, and by means of it would have obtained, what was owing to that State. And in the State of Lapſed Nature, becauſe therefore God caſt Woman with *Adam* out of Paradiſe, leſt ſhe ſhould enjoy the Good due to Innocence, and the Reward promiſed for Obedience, and by conſequence Eternal Life; and leſt ſhe ſhould obtain Immunity from the Pains of Birth by Eating of this Wood.

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[a] Suar. *in Met. diſp.* 42. *ſect.* 4. *n.* 8. [b] Vaſq. *tom.* 1, 2. *ad q.* 21. *diſp.* 78. *c.* 3. *n.* 21. [c] *Auth. quæſt. vet. & nov. Teſtam. q.* 19. [d] Gal. 7. *meth. cap.* 13. *lit. C.* [e] *D. Thom.* 1. *p. q.* 96. *art.* 3. [f] Gal. *lib.* 1. *de*

cauſis

cauſis ſympt. cap. 6. [g] 8. *local. cap.* 8. F. [h] Monardes 1. *p. c. propr.* [i] Gal. 1. *de cauſis ſympt. cap.* 6.

DOUBT VII.

After what manner would the Reſiſtance of Qualities defend that Mans Body, who eat of the Tree of Life, from all External Cauſes that could hurt it.

℣. 1. ALthough the preſent Doubt be already reſolved together with the foregoing: Yet ſince all theſe things are new, which we have alledged for the Preſervation of Man from Death by the Qualities of the Wood of Life; and that thoſe are more hard to be known, which ſhould naturally defend him from the extrinſick Cauſes of Death, and ſeeing they are not ſufficiently declared, as the Difficulty of the thing requires, I accounted it very neceſſary more amply to explain them, to the end, the ſtrength of thoſe things, which may be objected to the Contrary, may more eaſily be broken, and the Truth may be more open and clear.

℣. 2. *External Cauſes therefore*, that bring Diſeaſes

Diſeaſes and Death, which muſt have been reſiſted by the Qualities of this Fruit, *are of two kinds:* For ſome are *altering*, others are *locally moving*, or impreſſing an Impulſe. *It is proved*, for among Philoſophers Accidental Mutation is only twofold, that is, one to Quality, another to Place. I paſs by Mutation as to Quantity, becauſe ſince Quantity is never produced *de novo* (as the more probable Opinion ſaith) this is not a true Mutation.

§. 3. And of the Altering Cauſes, *ſome move to the Manifeſt* Elemental *Qualities*, and *others to the Occult.* The *firſt* are all thoſe things which can produce Elemental Qualities, firſt or ſecond, and by this means vitiate and overthrow the Temper of the Body, from whence various Diſeaſes and Death do follow. The *ſecond* are eſpecially all Poyſons, which introducing Occult Poyſonous Qualities into the Body, waſte Mens Strength, and take away Life.

§. 4. And the *Cauſes moving locally are* alſo *of a twofold Difference*: For either they *move the Humors of the Body*, as Medicines Purging, provoking Urine, Sweat and Womens Courſes, which by reaſon of their unſeaſonable, or ſuperfluous, or other preternatural Motions, can alſo cauſe Diſeaſes and

and Death: Or *they impreſs* ſuch *an impulſe upon the Members of the Body*, that they diſſolve natural Continuity, or change the Situation of the Parts; whereon do follow Diſeaſes in Conformation, *viz.* in Magnitude, Figure and Site; and conſequently Death it ſelf, which the Fruit of Life was obliged to avoid, averting all theſe Cauſes.

§. 5. But beſide theſe Cauſes which produce poſitive Effects, others alſo may be conſidered, which produce other (if I may ſo call them) privative Effects, and conſequently bring Death: For ſeeing the Body of a Living Creature, that it may live, doth ſtand in need of certain Matters, whereby the loſt Subſtance may be repaired, ſuch as are Meat, Drink and Air; what things ſoever can deprive it of theſe Matters, without doubt will cauſe Death, that is, things cauſing Hunger, Thirſt, Want of Air, or Suffocation.

§. 6. Theſe Cauſes being declared, which coming from without can bring Diſeaſes and Death, now it follows that we explain, according to the Opinion that affirms the Wood of Life was an adequate Cauſe of Immortality, what way it could hinder them: Which thing indeed ſince it ſeems altogether difficult, or rather impoſ-

ſible;

ſible; this Opinion is exploded by many, who have recourſe to the Supra-ordinary Providence of God. But for its Defence.

§. 7. *It is to be obſerved firſt.* That the Virtues of the Tree of Life would not ſo keep off external offending Cauſes, that moſt of them could not approach the Body, nor that the Body ſhould abide beyond the Sphere of their Activity: for Example, They would not hinder the Fire to approach Mans Body, nor a Mad Dog to touch it, nor any other Poyſon to be ſwallowed down: As neither would they hinder the Defect of Meat, Drink or Air: For it is manifeſt, it was not in the Power of the Wood to do this. Yet the Virtues of the Wood would hinder, that the aforeſaid Cauſes could not produce their poſitive Effects upon the Body: to wit, that the Sun or Fire ſhould not heat the Body; or the Sword or a Stone ſhould not diſſolve Continuity by their Blow, or otherwiſe move the Parts of the Body contrary to their Nature; and ſo of other things: And in like manner the ſaid Virtues would preſerve a Man, that he ſhould not periſh by Privation of Meat, Drink or Air. I ſaid [that moſt of them ſhould

not approach the Body] for we ſhall afterwards prove, that it was poſſible for Virtue to be extended from the ſaid Wood to a certain Space without the Body of Man, in which it might hinder thoſe things which moved to Hurt, from moving farther, or reaching to the Body.

§. 8. *It is to be obſerved ſecondly.* The Wood of Life would defend Man's Body from external Cauſes, producing Elemental firſt or ſecond Qualities, by thoſe occult Qualities, which would produce other Elemental ones proportionate and natural to the Body, in a certain Degree ſo fixt, that they could be remitted by no other, even the moſt violent external or internal Cauſe, as we ſaid before in the laſt Doubt: And as by theſe the Body would have been preſerved from the mutual immoderate Reaction of the Parts among themſelves, and from the Reaction of the Aliment; ſo alſo the Body ought to be defended from the Action of external Cauſes. *It is effectually proved*, Becauſe theſe would have ſufficed to reſiſt all Alterative Agents both internal and external.

§. 9. *But you will object.* Two Degrees of Cold, for Example, which are neceſſary and proportionate to the Health of the Body

Body of Man, cannot naturally reſiſt eight Degrees of Heat of Fire applied next to it, ſeeing the Action would neceſſarily follow the ſtronger Side. Therefore it is impoſſible, according to Nature, that the Temper of the Body ſhould endure in theſe two fixt Degrees after the application of the Fire, but that it ſhould be removed from them, and part be burned. *And it is confirmed*, Becauſe between equal contrary Agents, nay between unequal ones, there is mutual Repaſſion, as Experience ſhews, and it is the common Doctrine of Philoſophers: Therefore the inferior Agent ought to re-ſuffer from the ſtronger, that which reſiſts with only two Degrees of Cold, from the Action of the Superior, acting at the Rate of eight Degrees of Heat.

℣. 10. *I anſwer*, By diſtinguiſhing the Antecedent. Two Degrees of Cold conſidered in themſelves, according to their formal Reſiſtence and Activity, are not able to reſiſt eight Degrees of Heat, ſo I grant the Antecedent: But conſidered according to the Activity of their Cauſe producing them, I deny it: For their Efficient Cauſe, that is, the Quality of the Wood produceth them with that Efficacy, and hath ſuch Influence on their Production,

that they cannot be remitted by any other the moſt violent Agent. Which Anſwer is according to the Doctrine of *Suarez* [a], as afterwards we ſhall declare. For this Reſiſtence is not conſidered as Active, on the part of the Activity of the Degrees of Cold themſelves, or as Paſſive, on the part of their Formality, ſo much, as for the Efficacy and Activity wherewith they are produced by their Cauſe. And for this Reaſon the Reſt of the Qualities of the Temperament do reſiſt, being preſerved by the Qualities of this Wood, that they can never be remitted by their Contraries. *Which I prove effectually.* If God by himſelf alone, that is, by his actual Concurrence, will produce theſe two Degrees of Cold, and preſerve them; although eight Degrees of Fire were applied, yet they could not be remitted, if God did not deſiſt from his Concurrence; for the reaſon why they are corrupted when a hot Agent comes, is becauſe God in preſence of it deſiſts from his conſerving Concurrence: Therefore in like manner they will not be remitted, if they be conſerved by the ſame Efficacy of any other ſecond Cauſe, not deſiſting from its Influence. And for this Cauſe we ſaid theſe Degrees were fixt.

§. 11. Perhaps

§. 11. Perhaps *ſome will reply* to this Argument, That it implies a Contradiction, if God will conſerve theſe two Degrees of Cold by his alone Concurrence in the preſence of eight Degrees of Heat, unleſs He ſhould produce more Degrees of Cold: And therefore it would be neceſſary to produce ſome Supernatural Quality, which might reſiſt eight Degrees of Heat. *But on the contrary, firſt*, it doth not appear wherein the Contradiction conſiſts: For an Agent with eight Degrees of Heat, could never introduce into the Subject, having theſe two Degrees of Cold, but ſix Degrees of Heat, whereby the whole Latitude of eight Degrees would be filled: For thoſe two of Cold would be conſerved by God: Which I prove, for the Concurrence of God produceth any thing neceſſarily: Therefore it would produce neceſſarily thoſe two Degrees of Cold, while God continued his Concurrence. But *Whether were it neceſſary that God ſhould encreaſe his Concurrence? I anſwer* negatively: For if he ſhould encreaſe it, its Term alſo would be encreaſed, and more Degrees of Cold produced. *Secondly*, the foreſaid Anſwer is refuted, Becauſe either that Supernatural Quality would reſiſt, as a kind of Cauſe

Formal, or Efficient: Not the firſt, Becauſe Cold would reſiſt more, as being contrary; wherefore a Supernatural Quality would be ſuperfluous, as leſs reſiſting: Not the ſecond, becauſe this would be by producing Cold, which alſo the Concurrence of God would do. Therefore ſuch a Quality would no way reſiſt, or be neceſſary.

§. 12. *But you will urge* againſt the foreſaid Solution of the principal Argument. No Cauſe hath continual Influence, but upon an Effect depending on it in Conſervation: But Cold, and alſo other Elementary Qualities do not depend in their Conſervation upon their Efficient Cauſes: Therefore the Qualities of the Wood of Life could not have continual Influence upon them: Therefore they could not actively be preſerved by them in a fixt Degree. *I anſwer firſt*, That although the ſame Degree in Number be not preſerved; yet the ſame *in Specie* is:

——*namque uno amiſſo, non deficit alter.*

For when one's loſt, another doth not fail.

Which is ſufficient for Incorruption of Temperament, and to preſerve Health. *I anſwer ſecondly*,

ſecondly, That although ſome Quality of its own nature be not dependent in Conſervation; nor ſtandeth in need of the continual Influx of its Cauſe, for its Conſervation; yet there is no Inconvenience, that ſometime it receive continual Influx from its Agent, as that which is dependent in its Conſervation; after which manner actual Heat, exiſting in the very Fire, ſeems to receive it: Which Influx, though it be not neceſſary to its Being; yet it is neceſſary to its much better Being.

Q. 13. *It is to be obſerved thirdly.* That by the ſame Qualities of the Wood of Life, which would have kept the Natural Temper of the Body in a fixt Degree, the Harm alſo, which follows the Want of Meat, Drink and Air, would have been prevented. Wherefore that Man, who had taſted the Fruit of Life, would never have periſhed by Hunger, Thirſt, or prohibited Reſpiration. *It is proved*, Becauſe in this Caſe the Heat would not act upon the Radical Moiſture, (whether that Moiſture be Something diverſe from the Living Parts, as the Old Opinion held; or not, as now we more commonly think) nor would the Parts of the Body mutually act and ſuffer among themſelves beyond the Degrees

convenient for them, ſince every of the Natural Elemental Qualities would have been conſerved in its proportionate fixt Degree. Wherefore there would not be the Diſſolution of any Subſtance neceſſary for the Body; nor therefore would any Reparation by Meat, Drink or Air, have been neceſſary; nor conſequently would the Defect of theſe external Matters do Hurt.

℣. 14. *But you will object firſt.* Therefore the Introduction of theſe Matters at leaſt would do Hurt, ſeeing the Actions are no leſs Hurt by Addition than by Defect. The Sequel is denied: For the moſt efficacious expulſive Virtue helped by other Qualities of the Wood, concurring with it ſelf, acting moſt vehemently, would either not admit what was Superfluous, or would preſently expel it. This Harm might alſo be avoided by the Natural Providence of Man, who would not take Meat, Drink and Air Superfluous.

℣. 15. *You will object ſecondly.* Men in the State of Innocence did eat, and ought to have eaten, if they had remained in the ſame State: For the Lord ſaid unto them, that they might eat of every Tree of Paradiſe, except the forbidden one. Therefore the Tree of Life did not excuſe Men from Meat;

Meat: therefore they might dye for want of it. *I answer* with a Distinction, That before Eating of the Wood of Life Men stood in need of Meat, I grant: After Eating of that Wood of Life, I again distinguish, If they were constituted in Perfection of Health, and in the best Constitution of Body due to perfect Age, I deny that they would have wanted Meat, Drink or Air: But if they were not constituted in the highest Perfection, as Children, Old Men and Sick Persons (if they had eaten the Wood in the State of Lapsed Nature; for in this State the Wood being denied, they might grow sick and old, and dye) that they would have stood in need of Meat and Drink, and Breath, I grant.

§. 16. *You will infer.* Therefore at least Children, Old Men and Sick Persons, seeing they suffered a Defect of Substance, might, though they had eaten of the Tree of Life before, notwithstanding perish by Hunger, Thirst, and Want of Air. *The Sequel is denied:* For they would have only wanted Meat and Drink, that they might come to the best Constitution of Body, but not that they might be preserved in the same imperfect State: Because since we have it proved, that the Qualities of the Tree of

of Life kept the Temper in the ſame fixt Tenor, and hindred the contrary Qualities of the Body from acting mutually among themſelves beyond meaſure; the pre-exiſting Subſtance could not be further waſted, nor conſequently Children or Old Men for Want of new Food be conſumed.

℣. 17. *You will urge.* The Qualities of the Wood were neceſſary Cauſes productive of Elemental Qualities: Therefore they would neceſſarily introduce thoſe Degrees, which they were able, both in a Child and an Old Man: Therefore they would neceſſarily produce in them a Temper agreeable to perfect and flouriſhing Age: Therefore they *ſhould* be Children and Old Men for their Temper, and they ſhould *not*, becauſe they would want due Magnitude, through Defect of Aliment, if they were deprived of it. *I anſwer*, In ſuch a Caſe ſome might have been Children, others Old Men, as to the Magnitude of Body; yet not as to their Temper: Which implies no Contradiction.

℣. 18. *And perhaps it might be anſwered*, That the Vertues from the Qualities of the Tree were ſo ſtrong, that they could diſpoſe any Matter, although it were not Alimentous, and breed Blood of it, and Subſtance

ſtance for the thing nouriſhed. Wherefore of Earth, Water and the Ambient Air, or of any other circumadjacent thing, whatever it were, they were able to make Nouriſhment.

§. 19. *Which may be effectually proved* by the Example of that Maid of twelve years old, lying ſick of a *Diabetes*, who turned the Ambient Air drawn in by Reſpiration and by the Pores, into Water or *Serum*, as was the certain Opinion of the Phyſicians then preſent: For ſhe made thirty ſix pounds of Water every day, but did not take above ſeven pounds in Meat and Drink; and ſeeing this laſted threeſcore days, it appears that in that Time ſhe made one thouſand ſeven hundred and forty Pounds of Water above the Weight of her Meat and Drink, which was much more than the Weight of the Maid, if ſhe had even been all diſſolved into Urine, as *Cardan* [b] affirms: For the Maid weighed not above one hundred and fifty Pounds. Wherefore of neceſſity the inſpired or circumfuſed Air muſt have been turned into Urine. What wonder therefore, if the ſtrong Faculties of the Wood helping and elevating the Natural Powers of the Body, were able ſufficiently to diſpoſe any indiſpoſed Matter, and to turn it into

into the Substance of the thing nourished?

§. 20. *And it is confirmed*, Because for any Matter to be fit to nourish, it sufficeth that Alimental Qualities be found therein, and that it want those which may hurt: But the Vertues of the Wood, which we suppose most efficacious and most agreeable to Nature, were able to introduce these Qualities into any Matter that occurr'd: Therefore the Body of Man arm'd with the Qualities of the Wood might be nourished by any occurring Matter whatever.

§. 21. *You will object thirdly.* If Men in Innocence or after the Fall had eaten the Fruit of Life, yet they would have generated by Abscision of Seed: But Matter is necessary for generation of the Seed to be abscinded, and consequently Meat, Drink and Air: Therefore if they had used Venery, and notwithstanding had eaten nothing, without doubt they had dyed. I grant the *Major* and the *Minor*, I deny the Consequence. Because for them who gave themselves to Generation and used Venery, even for those that were of the best Constitution of Body, the use of Food was necessary towards the Generation of Seed: But though they used Venery, they would not

not be ſick for want of Food, becauſe the ſtrong Retentive Faculty of the Body would not ſuffer the Seed neceſſary for the Body to be expelled; nor therefore would Nature at that Time ſend Blood or other neceſſary Matter to the Seminary Veſſels. Wherefore through want of Food, and conſequently of Seed, they might be rendred Barren; but dye they could not.

§. 22. *You will object fourthly.* Therefore at leaſt through defect or immoderate Uſe of the other non-natural things which are neceſſary for the preſervation of Life, Diſeaſes would happen, nor could Man be defended by the Qualities of the Wood of Life. And theſe things are, Sleep and Waking, Motion and Reſt, and the Accidents of the Mind, as Anger, Sorrow, Joy, and the like. *I deny the Sequel*, Becauſe theſe non-natural things do ſo far preſerve or deſtroy Health, as they preſerve or change Natural things; for it is by Accident that they alter the Temper of the Body, or change its Compoſition. But ſince we ſuppoſe the Qualities of the Wood of Life do keep the Temper of the Body in a fixt Proportion, it cannot be preternaturally changed by theſe Cauſes. Whereas alſo we ſuppoſe, the Faculties of the Body would be

be helped by the Qualities of the Wood after ſuch a manner as we have ſaid, they would moſt eaſily prevent the Harms of the Exceſſes or Defects of the ſaid non-natural things; as will eaſily appear to him that throughly conſiders the Uſe of each non-natural thing.

§. 23. *It is to be obſerved fourthly.* The Wood of Life defends the Body from Plague, Malignant Fevers, and contagious occult Diſeaſes by thoſe Alexipharmack Qualities, whereof we have treated before: For the Body is hurt by the Poyſonous Qualities of theſe things: Therefore it is well defended by other contrary Alexipharmack Qualities afforded by the Tree of Life.

§. 24. *It is to be obſerved fifthly.* A Natural Quality, which we called Reſiſtive, was poſſible, which was able to defend the Body, that it could not be broken or divided by any Impulſe or Blow, even the moſt violent. *It is proved effectually firſt,* Becauſe as the Hardneſs of a Stone reſiſts Diviſion, ſo alſo there might be a Quality imparted by the Wood, which was able to reſiſt Diviſion. *It is proved ſecondly.* For in things Natural, there be Qualities, which indiſpoſe a Moveable Body, that it cannot be

be moved by a Cauſe able to produce Motion. For it is evident from Experience, that Iron is ſo indiſpoſed by ſome Qualities, that it cannot be moved by Virtue of the Magnet. That Fiſhes ſwimming over the *Torpedo*, encloſed in the Mud or Sand for the purpoſe, when they come to the place whereto the Virtue of the *Torpedo* is extended, can ſtir no farther, by which Art She catches and eats them, as *Ariſtotle* relates [c]. In like manner the Fiſhers Arm is deprived of Motion, when the Quality of the *Torpedo* reaches it. The Quality of *Opium* and other Stupefying Medicines doth ſo diſpoſe the Humors, that they cannot move further, during the Quality of the *Opium*; Wherefore *Opium* given ſtops violent Fluxes of Blood and other Humors. The Quality of the Blood-Stone doth alſo ſtop the Motion of the Blood.

§. 25. And what is more wonderful, a *Remora* coming near ſtops the ſwifteſt Motion of a Ship under full Sail, as is the common Tradition of the fore-quoted Authors, and of many others: Which although it may happen, becauſe the *Remora* draws the Ship a contrary way, as it fell out in that Fiſh, whereof we made mention before, becauſe it had fixt its Horn moſt firmly

firmly in the Ship: Yet the *Remora* may do it a more eaſie way, namely, by impreſſing ſuch a Quality on the Ship, that, it being preſent, the Force of the Wind bearing upon the Ship, cannot produce Motion, by reaſon there is an Indiſpoſition, which is as an Agent, that it cannot act. Wherefore a Power drawing the contrary way, or otherwiſe reſiſting, is not neceſſary for hindring the Ship to be moved; but this Quality may moſt eaſily hinder its Motion.

§. 26. *It is proved from the like.* For if Amber be dulled by Moiſture, its Virtue cannot produce Motion in Straws. If the Virtue of the *Torpedo* reach the Fiſhes ſwimming over her, or the Fiſhers Arm, their Motive Power cannot produce Motion. If the Virtue of *Opium* come to the Humors, they cannot be expelled or any way moved by the Faculties. Therefore ſo it will happen in like manner in the Virtue of the *Remora* impreſſed on the Ship, that, it being preſent, the force of the Wind cannot produce Motion on the Ship. Therefore after the ſame manner may a Quality be afforded by the Wood of Life, which being preſent, no external Motive Cauſe is able to effect Motion on the ſaid Body. Nay, perhaps that Quality might be

be diffuſed for ſome Space without the Body of Man, who eat the Wood, by virtue whereof Darts caſt, or Bullets ſhot from Guns, coming to the Sphere of that Quality, would preſently loſe Motion, and not come at the Body: Becauſe the Motive Force, impreſſed on the Dart or Bullet, could not effect Motion, becauſe of the indiſpoſing Quality diffuſed without the Body by the Virtue of the Wood.

§. 27. *It is proved thirdly.* Becauſe (as before we have already ſaid) all Natural Agents, although they have moſt violent Powers, are yet of a finite Virtue: Therefore there is no Inconvenience, that a Reſiſtence may be, which ſurpaſſeth their Power. Seeing therefore ſuch a Reſiſtence is poſſible, whereby the Wood of Life might defend Man's Body from Death, and that the Sacred Text doth clearly intimate, that it was an adequate Cauſe of Immortality, unleſs ſome Supernatural Help ſhould intervene, why ſhall we dare to deny it? Why ſhall we ſeek other Interpretations for the Sacred Text? *Medium's* therefore ſhould rather be enquired, whereby the Wood of Life m ght be an adequate Cauſe of Immortality: Which if they be found, as now by us, through God's Bleſſing, they are found,

it will be ſuperfluous to have recourſe to Miracles.

§. 28. *You will object.* If ſuch a Quality were, which indiſpoſed any thing to Motion; if ſuch a thing could not be moved by one Cauſe, neither alſo could it be moved by another Cauſe of equal Strength, ſince all Local Motion is of the ſame kind: Therefore there can be no Quality indiſpoſing to Local Motion. *I anſwer*, The ſaid Qualities are not Indiſpoſitions on the part of the Patient to receive Motion; for if it were ſo, that thing which could not be moved by one Agent, could be moved by none, for its Incapacity of Motion: But they are Indiſpoſitions only on the part of the Agent, namely, of the Motive Quality, that it cannot produce Motion. And for this Cauſe the Virtue of the Magnet can produce Motion in Iron, not in other Bodies, becauſe it finds in it Diſpoſitions neceſſary on the part of the Agent, which being preſent, it can operate; not in other things. And for the ſame Reaſon Amber moves Straws, not Iron, nor Stones: Agarick purgeth Phlegm, and not other Humors; and ſo we may ſay of the reſt.

§. 29. *It is to be obſerved ſixthly*, to give better Satisfaction to the Point, That Philoſophers

loſophers reckon of a double poſitive Reſiſtence (beſide another Negative) one Active, another Formal. *Negative Reſiſtence is the utter Incapacity of the Subject to receive any Form*, ſuch as is in the Heavens, ſuppoſing them incorruptible, as to receiving Qualities, altering to Corruption. *Active Reſiſtence is the very Action of the Agent, as by it a Term is produced, which formally reſiſteth, or by it the Force of another Agent is broken, which is reſiſted*; and it is called by [d] *Suarez* Radical Reſiſtence, becauſe by it another Agent is prevented, that it doth not act, and that its Virtue is diminiſhed: And ſeeing it is not immediately diminiſhed, but by the Form produced of ſuch an Action, therefore it is called Radical Reſiſtence; and as it proceeds from an Agent, it is Active; but as it produceth an Effect immmediately reſiſting, it is Active Reſiſtence.

§. 30. Paſſive Reſiſtence, or actual, *is an Accidental Form, whereby the Subject is rendred incapable of receiving another, which is reſiſted*, or *whereby the Subject is indiſpoſed to another*; and this Reſiſtence conſiſts (ſaith the ſame Author [e]) in a certain formal Incompoſſibility, or Repugnance, from whence it comes, that the Action of a con-

trary or any way repugnant Agent, is either altogether hindred, or retarded, or remitted. And Active Qualities, as Heat and Cold, may as well have this Reſiſtence; as the not Active, as White and Black. From whence it follows, that one Quality can violently reſiſt actively, but not at all formally, as Heat: or on the contrary, that another may violently reſiſt formally, not at all actively, as Dryneſs.

§. 31. *But ſeeing* Formal Reſiſtence conſiſts in a Formal Incompoſſibility or Repugnance; and two contrary Qualities in the ſame intenſe Degree, for example, Heat and Cold in the eighth Degree are equally incompoſſible in the ſame Subject, it is hard to aſſign a *Cauſe*, whence it comes that one can more reſiſt than another. Yet *Suarez*[f] brings three Cauſes, for which it may happen. *The firſt*, is a greater and firmer Union to the Subject, as it happens in things artificial, that ſome are more hardly parted aſunder, becauſe other things cleave to them in form of a ſtronger Glew. *The ſecond* is a greater Inequality in ſome Condition requiſite to do or ſuffer, as Denſity in the Patient, by Reaſon whereof more Parts are united to reſiſt the Action of the Agent. *The third* is a greater, or the greateſt

greateſt Activity, whereby the quality flows from, or is otherwiſe produced of its Cauſe; which way, for example, it may be ſaid, that the Moiſture of Water reſiſts more than that of Air, becauſe it is produced or flows more efficaciouſly from the Form of Water than from that of Air. Alſo two or three of theſe Cauſes may be conjoyned, by reaſon whereof the Reſiſtance may be greater; and beſides the Active and Formal Reſiſtance may be joyned, and therefore the Reſiſtance may yet be more vehement.

§. 32. *From whence it is eaſily gathered*, that the Elemental Qualities, produced in Mans Body by the Supra-elemental, would both actively and formally reſiſt other Contraries, which are produced by ordinary intrinſick or extrinſick Agents, Fire, for example, or Snow: And it is evident, that this Formal Reſiſtance would have been much greater than the Formal Reſiſtance of extrinſick active Qualities for the third Cauſe alleged by *Suarez*, namely for the exceeding Efficacy, whereby they are produced of the Qualities of the Wood of Life. Which in the ſame manner may be ſaid of the Alexipharmack Qualities, which reſiſt Poyſonous ones.

§. 33. Therefore the Supra-elemental Qualities, as they moſt efficaciouſly produce the Elemental, they reſiſt actively, radically and mediately: But the Elemental now produced reſiſt formally and immediately other their Elemental Contraries, and can by no means be overcome of them: Becauſe they are either perpetually produced *in Specie* by the Qualities of the Wood, which among all Natural Agents are the moſt efficacious in acting: Or becauſe by their continual and moſt efficacious Influx they perſiſt in the ſame, as we ſaid before. But whether their Union or their Inherence to their Subject be greater, it doth not appear: becauſe it appears not whence it ſhould proceed.

§. 34. *It is gathered* from this Doctrine beſides, that the Quality which reſiſts dividing things, imparted to the Body by the Wood of Life, doth ſufficiently reſiſt them paſſively or formally only: *Firſt*, becauſe as Hardneſs reſiſts Diviſion, or Opacity the Light, ſo this Quality would reſiſt dividing things. *Secondly*, becauſe it would reſiſt the dividing Impulſe and other Motive Virtues, in the Nature of an indiſpoſition on the part of the Agent, ſo that they could not produce Motion, as we have proved

ved by Example of other Qualities hindring Production of Local Motion, that ſhould be produced by ſome Motive Qualities.

§. 35. Moreover *it is proved* before, that thoſe who eat of the Wood of Life, were able to reſiſt actively alſo, beyond this aboveſaid Manner, any extrinſick Cauſes making an Impulſe, by Qualities actively concurring with the Animal Motive Power; by reaſon whereof they were able to produce ſtronger, nay, the ſtrongeſt Motions, according to what we have ſaid before.

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[a] Suar. 2. *Tom. Metaph. diſp.* 43. *ſect.* 1. *num.* 14. [b] Cardan. *de variet. lib.* 8. *cap.* 44. [c] Ariſtot. 6. *de hiſt. animal. cap.* 10. & 9. *de hiſt. cap.* 37. [d] Suar. *tom.* 2. *metaph. diſp.* 43. *ſect.* 1. *nu.* 8. [e] Suar. *num.* 10. [f] Suar. *num.* 12. & *ſequentibus.*

DOUBT VIII.

Whether the Cauſe of the very long Life of the firſt Men were ſome other Trees of Paradiſe or the Tree of Life?

§. 1. PAſſing by various Opinions about the long Life of the firſt Men, I declare I am of Opinion, that the Cauſe of the very long Life which theſe firſt Men injoyed, ſhould be aſcribed to the Qualities of other wholeſome Trees growing in Paradiſe, which were either in Fruits to be eaten, or transfuſed to the ambient Air (whether it were done by Vapors, which exhaled from the ſaid Trees, or by continual Alteration, or both ways) and then they were communicated by Food and Air to the Bodies of our firſt Parents, and from them again in Seed and Blood to their Children. All which things I endeavour to prove.

§. 2. *And in the firſt place*, that there are in Nature Trees and other Plants very Salutiferous, and which by occult Qualities both cure and prevent many as well manifeſt as occult Diſeaſes, is a thing moſt certain.

§. 3. *But* that ſuch Trees and Plants ought not to be wanting in Paradiſe, ſeems a thing

a thing moſt manifeſt: For ſince the Sacred Text declareth, there was every Tree that is pleaſant to the Sight and good for Food; the Conſequent ſeems infallible, that the moſt wholeſome was there alſo; eſpecially ſeeing thoſe very Trees which are good for Food, and pleaſant to the Sight, are likewiſe moſt wholeſome. And we muſt conſequently ſuppoſe, that the wholeſome Qualities of theſe Trees excelled all other in the whole World beſides; even as in Sweetneſs of Taſt, Smell and Sight, and in goodneſs of Nouriſhment it was convenient they ſhould ſurpaſs all other Trees.

℣. 4. *It follows therefore*, that the Fruits, which our firſt Parents eat, were endued with ſuch like Qualities: And that the Air, which they inſpired, was likewiſe repleniſhed with wholeſome Qualities: And that the very ſame Qualities remained in the Body of our Parents themſelves: for the Medicamentous Qualities of things that are eaten, remain in the Bodies of Animals, as the Virtue of Hellebore in the Body of a Quail.

℣. 5. Seeing therefore ſuch Fruits, and the inſpired Air were efficacious in producing thoſe Virtues; it is conſequent, that the Virtues themſelves muſt needs be produced in the Bodies of our firſt Parents, and

and muſt from thence be communicated in Seed to their Children and Children's Children. Wherefore of neceſſity they muſt ſtrengthen the Faculties of the living Body, and concur with them to perform moſt perfect Actions, as Alexipharmacks and Amulets. Whence long laſting Health and Life muſt neceſſarily follow.

§. 6. All theſe things are confirmed from the like: For we daily experience, that grievous Diſeaſes are contracted from bad Food, and from bad Air, infected with the rank Vapours of unwholeſome Plants, or of neighbouring Lakes, or of naſty Places: We experience Diſeaſes hereditary from Fathers to Children and Children's Children, which is frequently obſerved in the French Diſeaſe, Gout and Falling Sickneſs, and in many others. What wonder therefore on the contrary, if from wholeſome Food, and from very wholeſome Air moſt wholeſome Qualities be contracted; which propagated to Children and Children's Children, may become Cauſes of moſt perfect Health and Long Life?

§. 7. *Beſides, the Vicinity of the Place to Paradiſe might contribute to Diuturnity of Life:* For their Habitation, when driven out, would not be far diſtant. Wherefore

as

as the Winds blowing from a wholeſome or unwholeſome Place render an Habitation wholeſome or unwholeſome; So thoſe blowing from Paradiſe, muſt neceſſarily with the ſame Qualities make the neighbouring Country's exceeding wholeſome.

§. 8. *For Corroboration whereof* there comes very opportunely the Hiſtory of that Indian, moſt famous among our Portugueze, who lived above three hundred and thirty five years, as do teſtifie *Patres Conimbricenſes* [a], our *Johannes de Barros*, who may rather be ſtiled the Luſitanian *Livie* [b], and our *Didacus de Couto* a famous Portugal Hiſtorian [c]. Several of our Portugueze at their Return from the *Eaſt-Indies* aſſured me they ſaw him alive. *Nunius à Cunna*, when he govern'd *India*, found him there, and afterwards when *Don John de Caſtro* preſided Viceroy *Anno Domini* 1547. he was then alive. And all the Kings of thoſe Parts, before they were ſubject to the Kingdom of *Portugal*, and our Governours and Viceroys afterwards, appointed an Allowance for the Maintenance of this wonderful Man.

§. 9. His Teeth fell ſeveral times, others e're long coming in their room; His Beard, when it was grown all white, as his Age re-

flouriſhed,

flouriſhed, grew black again. Some aſcribe the Cauſe of this to certain Fruits, which he found in *Ganges*, and eat: For at certain Times after Inundations, rowing up and down *Ganges* in a Boat, he ſought theſe Fruits, which, as they affirm, are brought with the Waters from Earthly Paradiſe, from whence this River (as is believed) derives its Original.

§. 10. *But Whether did theſe Fruits fall from the Tree of Life?* It muſt without doubt *be denied*. For if God caſt out *Adam*, leſt he ſhould eat thereof, and commanded the Angel to keep the Way with great Vigilance, how would he ſuffer them to glide down the Floud, that others might eat them? Again, according to the Opinion which affirms, that once eating of ſuch Fruit would have been ſufficient for eternal Life; it becomes moſt certain that theſe Fruits were not of the Tree of Life, ſince at length he is dead, who eat of them. Wherefore we muſt rather affirm, they were very wholeſom Fruits of ſome other Trees, whoſe occult and wonderful Virtues concurring with the Powers of the Animal, kept off mortiferous Cauſes, and eſpecially Diſeaſes themſelves, the ſame way that Alexipharmacks and Amulets, and other Medicines

dicines cure manifeſt Diſeaſes by occult Virtues; only theſe Fruits had much more efficacious Vertues, by means whereof the Body of Animals perſevered a very long time free from Diſeaſes.

§. 11. *But againſt* the aboveſaid things ſome might ſay, That thoſe moſt Salutiferous Vertues before-mentioned were diffuſed through the Air from the Tree of Life, which did render not only Paradiſe, but all the Neighbouring Country moſt wholeſome: And there is no need to have Recourſe to the Virtues of other Fruits or Plants. *I anſwer*, That probably this might be ſaid; nor would it therefore follow, that the Air was ſufficient to impart eternity of Life; becauſe ſuch Vertues diffuſed in the Air would either be of a different kind from thoſe which rendred Life eternal; or if they were of the ſame kind, they had not Intenſeneſs ſufficient, as thoſe had which the Fruit eaten afforded.

§. 12. *Nevertheleſs* I think it more probable, they were the Fruits of other Trees. *Firſt*, Becauſe if the Tree of Life had thoſe Virtues that were ſufficient for Eternal Life; it were ſuperfluous to have others, that made for the Prolongation of Life. *And then* if we ſuppoſe they were the

the ſame, that were able to render Life Eternal, but more remiſs; it ſeems, that in any Degree whatever they would have made it ſo: For they were of ſuch a Nature and Efficacy, that in any Degree whatever they could eaſily overcome all other natural Agents, even the moſt violent: And thence it was, we judged before, that one Eating of our firſt Parents was ſufficient, that theſe Qualities might be diffuſed with the Seminal Virtue to their Children, their Children's Children, and at length to Univerſal Mankind. But of theſe Opinions every Man may follow that which pleaſeth him beſt.

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[a] Conimb. *lib.* 2. *de* Gen. *cap.* 10. *quæſt.* 1. *art.* 3. *ad fin.* [b] Johan. de Barros *Decad.* 4. *lib.* 8. *c.* 9. *ad initium.* [c] Didac. de Couto *lib.* 1. *Decade* 5. *c.* 12.

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